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REALITY

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Issue Five \$1



REALITY

NOW



Howdy! So finally another issue of Reality Now has come out (oh boy, oh boy), and yet again we have increased this publication and our work dramatically. For future issues we will come out on a regular basis if donations towards us are as generous as they have been in the past. Many thanx are sent out to our many brothers and sisters who have helped with the production, distribution and financial areas within Reality Now. Also we send peace and love to those who've maintained hope in creating positive social change solutions.

This issue no. 5 of Reality Now we dedicate to political prisoners and prisoners of war in North America who have stayed strong while facing daily repression. We hope that with this new issue we'll be able to start a prisoner solidarity group as an addition to this publication. This group will be formed to aid with information, finances and solidarity towards prisoners and groups like Direct Action/Wimmins Fire Brigade, the American Indian Movement (A.I.M.) and other native groups, United Freedom Front (U.F.F.), and Black and Puertorican independence movements. If you are interested in working with us on this type of group, or have info. or resources of time, then please contact us.

We've much info. on Native struggles in North America, and the world, as well as social change groups, prisoners and prison situations which can be requested from us and we'll see what we can put together. Some info. that couldn't fit into this issue has been made into a small pamphlet which includes a statement from the United Freedom Front among other things. This is free upon request as well as information on the Australian Anarchist Centenary in May from the first to the fourth, and the Haymarket gathering in Chicago which is on those same dates as well. Special this issue for subscribers was the inclusion of the Reality Now supplement, and the Toronto ALF paper Front Line News issue no. 2. Some publications and info. will be included with future issues of Reality Now for subscribers. All the more reason to subscribe! Please help us out if you can with a subscription or donation.

A fact sheet and other things about Big Mountain and the Navajo and Hopi relocation plan by US government and corporations is available. We see this act of genocidal racism as one of the most important events to face North America and the struggles for freedom everywhere. P.L. 99-190, a spending bill passed on December 19, 1985, provides \$50 million to be spent on relocation by September 30, 1986. This is nothing short of extermination made legal. Many will gather to resist, we extend our solidarity and hope towards those who will stand for freedom.

Perhaps you may be wondering why we are always late with each issue, to the point of publishing twice yearly rather than 4 times. Well, excuses are abundant, but rather than repeating them we would do better to explain some of the production of our magazine. Each issue contains all the relevant information and material we have ready to print at the time; we also use all the money we have available to produce it. And, as we change, the magazine, and its direction, change with us. Definitely we'd like to assume that we are moving in some direction, perhaps this issue might serve as a roadmap of sorts.

As the publishers of this magazine we feel we have had to come face to face with our situation and attempt to find our place in it. However, this is at best a difficult and even painful task. To actually understand the situation that third world people, prisoners, poor people, native people, wimmin, and of course ourselves, live in, is to see a living nightmare. And it is hard, in the face of this, not to feel total despair and hopelessness. Our reality is a grim one.

We live and work in the heart of a beast, the city. Isolation from each other and the land is the rule here, and dishonesty appears to be a way of life (sic). We

are young, and are expected now to give 40 years of our lives working in a system we feel is utterly insane. Life in the city is to hear constant reminders of our situation in the traffic that never stops, the hum of the wires, or the helicopters and planes that fly overhead. And the sirens. At this point they all sound pretty much the same, a police car or an air-raid siren; it is hard to see how people can avoid living in reality when it is all around us, smothering us, attacking us day by day.

But reality is painful. There are two common ways to deal with pain: you can put a band-aid on the wounds or you can identify and deal with the cause or causes. Avoiding reality, living merely on a super-



When to say is to do, and to do is to say.
We live life to the end because it starts with each day.
When to write is to see, and to see is to write.
With honesty flourishing through,
We communicate feelings with sight.
To seek wisdom and growth, and to grow ideas while discarding old.
We then live like the seasons, like a tree that grows and blows in the wind.
When darkness sets in, and the season has become bitter and cold with all life dying.
Our roots under the ground do not change, but keep life, knowing the seasons will change.
And spring will come growing, exploring once again.

Whether in the woods or the sea,
whether in a cage or in the city.
We shall always maintain life,
for this is what we are, and what we see.
Like the ivy that grows along
barbed wire we shall be.
Or like that of a blossom that blooms in the wild.
Wherever we shall be, our existence itself is our humble beauty.
The Black Dove does fly, wild, strong and free!



ficial level, is a band-aid, the only way to eliminate the pain is to actively try to change our present reality. Is this such a difficult choice to make? To work for life or to work for death? In the immediacy of the present situation we simply cannot be indifferent to it. It is not enough to wash your hands, you must use them.

The situation we are in my friends is but a bad one indeed. But to understand solutions to our situation, we must first try to understand what the situation is. Therefore our awareness and knowledge of people's struggles in the third world and at home, must expand greatly. Many Canadian, U.S. and European companies steal the labor and the lives from people all over the world. Our lives, people, and earth are in a state of genocide. Physically, spiritually and mentally we are in a war that is imposed upon us, because profit is taken by force.

In such a predicament we must look at basic truths, to develop a consciousness of mutual struggle. Our function on earth is that of life! If our existence is life, then we must live and solidify our solidarity with life, and life functioning and protecting elements.

To work for peace is to acknowledge that there is a war going on, and yet this realization escapes a great number of activists in North America. The use of violence for the purpose of expropriation or control is the principle of war. It could be said that all wars in our history have been only battles, and that the war has not ended ever. If we want to end this war we must start to understand why it has continued thus far.

The war takes the form of an attack, or number of attacks which have been and are constantly carried out against the earth and its people. In the city it's battles are waged on the streets, and in the homes and on T.V., where a prolonged psychological attack takes place. This sometimes blossoms into a physical attack, mostly when the victim reacts violently, as a caged animal might, after this reaction of patriarchal conditioning the person is then picked up by the police to suffer yet worse punishment. Is it any wonder why we have so much violence in the city?

Living in the city, we ourselves feel violence, not a physical desire but a rage, an anger, a reaction to the hurt we feel when we see the results of the attacks. This rage has been channelled to a constructive project, the magazine you now hold in your hands. But we are a very small collective, as are most positive projects...Where do other people channel their anger? Unfortunately the answer is all too obvious, they channel it against their fellow people.

It is said that the first victim of war is truth. In our daily existence there is a profound lack of honesty; it is too much to ask that we show our real selves without fear of being attacked? It is simple enough to see that very few people will open themselves up and become vulnerable: the conclusion being that they expect an attack. What is this attitude but one of war?

What it comes down to is that the 'choice' between life and death is no longer just a choice, but a reality. We cannot live for death, we feel that we have to live for life. And this city, this society, this hell...has no part in life. We will not live at war.

The changes we want to make are going to take a very long time. A free society doesn't just come about suddenly, it cannot be implemented by any group over society at large. Unfortunately, we do not have the time at our disposal to casually wait for it to happen. The whole environment is under attack, our society has declared full scale war on it. We no longer have the luxury of gradual change. We are not calling for an armed revolution, but we are asking for change. We must organize to stop this society in its tracks or we will not survive. Direct interference in business as usual seems to be necessary just to buy us time to make wider changes.

Love & Hope
Reality Now



THE METIS RESISTANCE PART 2; Louis Riel

This is the second part of two articles on the Métis resistance movement of yesteryear. In the first article (in the Summer issue of *Reality Now*) we learnt of Gabriel Dumont. We saw the lifestyle of the Métis people as it was, the events that led up to the Red River rebellion, and the rebellion itself. We remember the Métis struggle and why it was that it happened.

In this year (1985), 100 years after the hanging of Louis Riel, the Canadian press, historians, and even the post office seem to be trying to portray these acts of resistance as being some sort of historical fun. But believe me, this is far from the truth of the struggle. The post office honours Gabriel Dumont with a stamp, while the reality of the situation is that government leaders sent Canadian soldiers to the North West to relocate the people, and to take control of this land by force. It was in this plight of imperialism that Dumont, Riel, and many of the Métis people rose up to regain their land and their lives against the occupying army.

It is in situations such as this that when basic human rights are denied, the people mobilize and rise up with great strength against their oppressors.

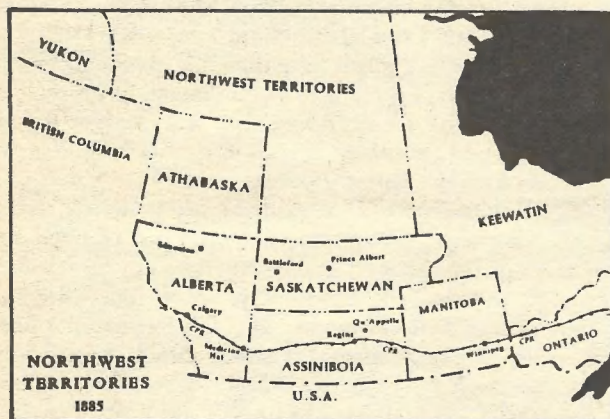
The Métis had no land claims (except the fact that they lived there), so the Canadian government considered them squatters and made plans to take control of the land. Action was in the making, and the need for rebellion determined the course of events.

I hope these articles will serve to clarify some of the events that took place.

On March 2, 1885, Riel considered a provisional government and asked the influential Father Andres permission, but he refused. Religion in this time period seemed to make some very counter-revolutionary decisions which, in effect, probably lost the fight for the Métis, and weakened the mind of Riel in his decisions in the fight of the Métis people. Because of blind trust, he turned to religious leaders who knew nothing of the fight. In any revolutionary struggle the chances for achieving real freedom will be greater if the walls of ignorance and superstition are broken.

The next day Riel and Dumont appeared at the head of a column of 60 armed Métis. With the mounted police there as well, Riel claimed that they were trying to arrest him, and then pointing at his followers he said, "These are the real police". The Canadian and British settlers then drew away from Riel, leaving the Métis standing alone. The Canadian armed forces prepared for battle.

The police were on their way to get Riel and Dumont when they heard that they had ridden with 70 armed men into Batoche where they took arms and ammunition from Jon Kerr's store and captured him and two non-Métis customers as hostages. Dumont was made head of the army with 300 men, Riel refused any official position. While their army was organizing the provincial government demanded a surrender.



DUCK LAKE

A surrender was not what they had in mind and on March 26 the fighting started. Dumont had learned that there were spies at Duck Lake, and decided to capture weapons and supplies before the Canadian Forces could cut them off. The expropriation was successful.

A military commander, Crozier, sent 15 police and 7 volunteers to fetch the supplies of one of the government stores, but Dumont and 30 of his men scared them away. Crozier then, with 56 mounted police, 43 volunteers, and a seven-pound cannon, prepared for attack. Both sides sent up representatives to talk but McKay (Crozier's interpreter) shot Isidore Dumont and the fighting began. During the fighting, the police

gunner luckily screwed up the cannon making it useless. The fight went on but after a while the police had to retreat with their casualties being 10 killed, and 13 wounded (2 fatally). The Métis suffered 5 killed, and 3 wounded including Dumont, who had a scalp wound. METIS VICTORY.

Now Dumont's plans were to recruit more men before Middleton's army could assemble. He had spies out watching Middleton's manoeuvres, and he also had plans for guerilla resistance which included blowing up bridges and train tracks, or basically slowing down the enemy. This he should have done but Riel disagreed with guerilla tactics, and instead he had some romantic vision of waiting for the Canadian troops to attack his front door. Dumont eventually agreed. Finally when Canadian soldiers were moving wherever they wanted to all over Saskatchewan Dumont lead his men to attack and ambush Canadian soldiers at Fish Creek. The battle started without warning, the Métis had dug themselves in and were firing above the ground. Riel refused to send backups even though there were 400 Canadian troops compared to 60 Métis. Finally Edouard Dumont disobeyed Riel's orders and with 80 horsemen, they rode into battle. After hard fierce fighting, the Canadian troops pulled back despite the difference in numbers. The Métis had an enormous victory having held off the Canadian forces.

BATOCHÉ

After the Canadian soldiers got reinforcements at Fish Creek, with the remaining soldiers they now had 850 men, 4 cannons, and a Gatling gun. They then proceeded along the river trail to Gabriel's crossing where Gabriel had his home and his sternwheel. Although Dumont wanted to ambush the Canadian soldiers in the woods instead of fighting them in the open, they didn't because Riel wanted to wait at Batoche. On May 7, while at Gabriel's crossing, the soldiers burned down Dumont's house and pulled down his stables. The Métis had fewer than 300 soldiers.

The battle had started when 30 soldiers and two officers of the Canadian troops went on the sternwheel for a frontal attack, but the driver of the boat dove to the floor when the firing started and the boat drifted out of battle. Then the Métis fought what was like trench warfare against the Canadian soldiers.

The casualties the Métis suffered were slight compared to those of the Canadians, but the first day of fighting was completely indecisive. It was much the same for the next two days. On the fourth day, with the Métis having run out of ammunition and now using slugs of metal, nails, and even stones to fire in their rifles, the Canadian militiamen advanced breaking through Métis lines. From this point on they flushed them out and eventually won the battle, but not until after they had lost many in the fight.

The Métis were either killed, imprisoned, or escaped to the outer edge of the village. Dumont had escaped and was trying to organize getting Riel underground, but Riel had surrendered and was taken prisoner, so Dumont decided to escape to America. When he arrived he was arrested, but released after a few days to live as a refugee.

THE TRIAL

Riel was taken to Winnipeg to face trial. He was broke, but supporters in Quebec had collected money for a defense fund. The question that arose was that "by raising a rebellion and making war on the representatives of the Queen's government, had Riel committed treason"? The North West Territories were a former British colony and still had full range of British law since they had stolen it off the Indians. Riel was being charged with treason, and since the N.W.T. had become a part of Canada in 1870, therefore, the law was British as of 1870, modified by local legislation passed by the Council of Assiniboia during the two centuries of Hudson Bay Company rule. So in 1885 treason in the N.W.T. was what it had been two centuries earlier! The Statute of Treasons was passed in a British parliament in 1352 during the reign of Edward the third, and this was the charge filed against Riel. To say the least, the Statute of Treasons, (like most medieval law), had ferocious penalties. Other leading Métis were charged with treason-felony, and were given fairly short prison terms.

The information and complaint against Riel charging him with taking up arms at Duck Lake, Fish Creek, and Batoche were sworn by Alexander David Stewart, the chief of police of Hamilton, Ontario. The trial had barely started when Riel's lawyers asked for an adjournment for a month to allow them time enough to bring the necessary witnesses for the defense. But the judge (Hugh Richardson) granted only one week adjournment, and refused to grant immunity for witnesses who were fugitives across the border. Riel had personally signed the affidavit requesting Dumont, Dumas, and Nault.



The first day of the trial began and most of the witnesses had been Riel's prisoners at Batoche. The case that was made by Riel's lawyers was to try and prove his insanity (so they wouldn't hang him), but Riel didn't agree with this approach to his case. The law recognizes no justification for rebellion, so Riel was sort of cooked to start with. Also, he had an all protestant jury even though it was in a way a religious issue and he was a catholic.

Dr. James Wallace, the superintendent of Hamilton Asylum for the insane testified bluntly that he believed Riel to be completely sane. Nothing the defense attempted could shake his testimony. In the Canadian Criminal justice system in 1885 the defendant in a criminal trial couldn't testify for either the defense or the prosecution. The accused was allowed a closing statement after the case was completed--one before the jury decision and once after sentencing. Before sentencing, he had said, "The North-West is my mother, it is my mother country. When I first came to the North-West I found the Indians suffering. I found the half-breeds eating rotten pork of the Hudson's Bay Company and getting sick and weak every-day. I remember that half-breed meant white and Indian, and I have directed my attention to help the Indians, to help the half-breeds, to help the whites to the best of my ability."

The jury took only 30 minutes to return with a verdict of guilty. After a lengthy speech, Judge Richardson sentenced Louis Riel to hang in Regina on September 18, 1885.

An appeal was immediately launched on the question of the validity of the six-man jury. The appeal was rejected. Another appeal delayed the execution first to October 22, and then to November 10. The Liberal papers contemplated that Riel would escape while the authorities looked the other way, this may at one point have been semi-true, but an escape never happened.

Gabriel may also have planned to rescue Riel on his day of execution, but 300 heavily armed men were posted to make sure that they wouldn't carry it through. Louis Riel was hung on November 15, 1885.

Louis Riel's spirit will live in the hearts of many, and his name will live in our minds for some time to come. Not only will he be remembered for being a Métis with a dream of a french Métis nation with autonomy to be themselves, and to rules themselves, but also he will be remembered as one who went further than just dreams and showed bravery and dedication to the Métis people that ended up costing him his life. Although unsuccessful at reaching the goal they had set out to do, the odds they were up against shows the strength and commitment they held, that can be an inspiration to us all.

NOTE: The first part of the Métis Resistance article was in the last issue of *Reality Now*. This is available by sending \$1 to us.



REALITY NOW 3

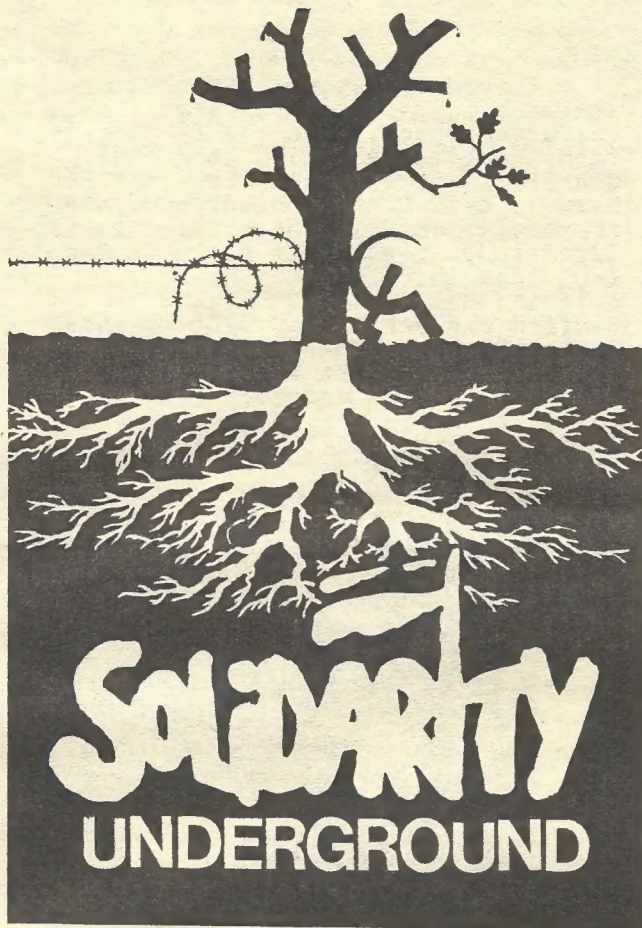
POLISH PRISONERS

Just after the proclamation of the state of war in Poland, Robert Chechlac and Tomek Lupanov, both aged 18 and doing an apprenticeship in Warsaw's suburbs, tried to organize an armed resistance to the dictatorship. The emotion of the first days of this war, the bloody fights in the Silesian mines, the confusion of information, made them believe that an insurrection was about to happen soon: as the very popular slogan said, "Winter is yours, spring will be ours."

They formed into a clandestine group, distributed tracts and disarmed two soldiers. Their intention was to obtain some weapons to set free the members of Solidarnosc kept in Bialoleka jail. On the 18th of February, 1982, they accidentally wounded a member of the militia, Sergeant Karos, while attempting to take away his weapon. Although the authorities declared in a statement issued the following day that he was out of danger, this man died five days later and it was impossible to determine whether the death was related to his wounds.

The "Committee for the Respect of Legality" in Poland asks: "The militia member was only wounded. For five days he was treated in the hospital of the Secretary of State. His state was satisfactory. He declared that he was content with the fact that he was able to direct his aim of fire downwards, thus saving his life/ Suddenly, five days later, he dies. What are the exact reasons of his death?" Source: Prawor Zadnosc, a clandestine pamphlet for the Warsaw area, no. 3, August 1984.

Arrested on March 4, 1982, tortured during their questioning, Robert and Tomek were condemned on September 8, 1982 to 25 and 13 years respectively by the Military Tribunal of Warsaw. Two other members of the group, Stanislaw Matejczuk and Abbe Zych, have been condemned to 6 years in prison.



The imposition of the military dictatorship has brought about a deep resistance movement in Poland, and a strong protestation in the world. This movement has obtained the liberation of most of Poland's political prisoners. (The Coordinating Committee of NSZZ Solidarnosc in France counted about twenty political prisoners who did not benefit from the amnesty proclaimed in July 1984.)

This amnesty, which made out to terminate the state of war in Poland, did not affect Robert and decreased Tomek's sentence by a year. We cannot hope for the clemency of the government. The ones who commanded the sadistic murder of Father Popiolusko, among other crimes, have decided to "cleanly" eliminate Robert and Tomek by driving them to suicide of by destroying them psychically.

A movement for their liberation has started in Poland. Together with others, the Committee for the Respect of Legality has called for their liberation, concluding. "Let us, and more particularly we, the prisoners of Bialileka, demand their liberation. Let us remember, they wanted to fight for us."

The spreading of this solidarity in Poland and abroad is the only hope for Robert and Tomek. This is why we ask all people of good will to demand with us that they should benefit from the status of political prisoners and should be released in accordance with the Amnesty law.

Robert and Tomek's Friends

A whole information file about Robert and Tomek, as well as postcards, tracts and posters, are available at the following address: Les Amis de Robert et Tomek, BP 4, 93301 Aubervilliers Cedex, France.

These people also give Robert and Tomek and their families material and moral aid. All information about this aid is included in the information file.

Support for Robert and Tomek in North America is being organized by the Polish Workers Solidarity Committee, P.O. Box 284, Main Station, St. Catharines, Ontario L2R 6T7, Canada.

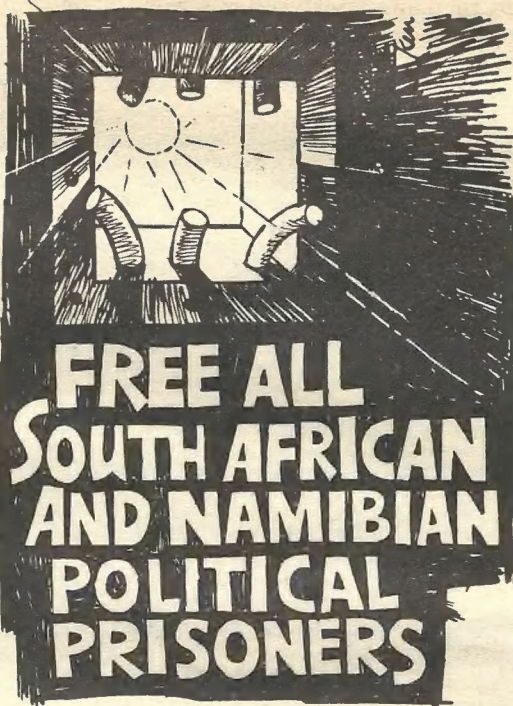
NELSON MANDELA

Nelson Rolihlahla Mandela, leader of the banned South African liberation movement the African National Congress (ANC), has been imprisoned in South Africa since 1962. His sentence is life plus five years. Although he has already been in prison for over 22 years, and is now 66 years old, the white minority regime in South Africa is determined to keep him there until he dies. In South Africa a life sentence means quite literally life for political prisoners.

Nelson Mandela's jailers are not content to merely deprive him of his liberty; after almost 20 years in the notorious Robben Island Prison Nelson was moved in 1982 to a prison on the mainland near Cape Town. There he is kept with a small group of other ANC leaders, totally isolated from the other prisoners and the outside world. Since his move he has never seen the earth or trees-- when he is not in his cell the only freedom he is permitted is in an exercise yard with walls so high that only the sky is visible.

His "crime" was fighting back against the 'apartheid' system, in which the white minority (less than one fifth of the population) rule over the black majority using the most brutal repression. The African people have no vote. Their political organizations, like the ANC, are illegal.

Black people live in poverty and misery, while white South Africans have one of the highest standards of living in the world. The Black people are paid poverty wages in the white-owned industries and those not needed to work for the whites--- the old and sick, and women with young children--- are driven from their homes and dumped in over-crowded resettlement camps where disease and starvation are rife. In some of these so-called "homelands" over half of all the African children born die before their fifth birthday.



Nelson Mandela IS a threat to apartheid. His fight for racial equality and human dignity had made him a powerful symbol of resistance for the South African people.

"During my lifetime I have dedicated myself to the struggle of the African people. I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and achieve. But if needs be, it is an ideal for which I am prepared to die."

NELSON MANDELA
Statement from the dock
1964

BELGIAN POLICE ARREST FOUR

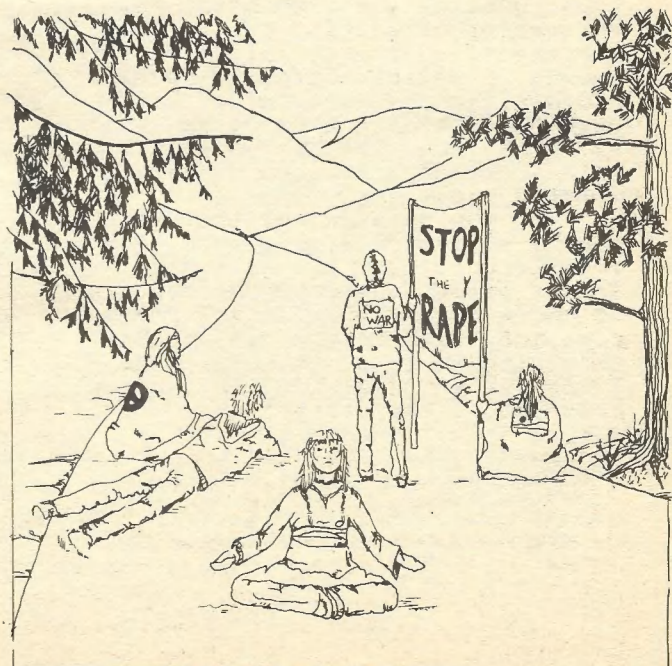
On Monday, December 16, 30 heavily armed plainclothes policemen arrested three men and one woman who Belgian police claim are members of the Fighting Communist Cells. The Cells have claimed responsibility for 27 bomb attacks on NATO and corporate institutions.

The four were armed but did not resist, however a fifth person, described as "a woman dressed in punk clothes" evaded a "massive police dragnet" and escaped.

A waiter at the GB-Quick snack bar in Namur, Belgium, where the raid took place, said that the police burst in and ordered everyone to raise their hands. He said they were very jumpy and almost opened fire when a woman twitched. He added that the four "didn't look like terrorists. They looked like ordinary students."

The Justice (sic) Minister's aide said the raid followed months of intense surveillance and that "It was carefully prepared."

(source: the Globe & Mail)



TELL US LIES...

"Tell Us Lies About The Miners" is a pamphlet detailing, with anger, some of the myth-making and manipulation that lay at the heart of British media coverage of the year-long miners' strike.

As far as the British Government is concerned, the strike has been technically over for a year. The state survived, no concessions were made, and Maggie Thatcher, aided and abetted by a fawning press was able to isolate the miners as "the enemy within" - the latest foe in a series of battles to make her the most victorious of modern British leaders. When everything is collapsing about you, a good war can cheer up the national spirit and win an election or two - as was the case in the battle with the enemy within, the several hundred argentinians (average age 17) who perished in the Falklands/Malvinas war. Since the last Conservative government in Britain was toppled by striking miners in the early 70's, Mrs. T's personal ambition was backed by a party eager for revenge on those who had vanquished their last leader.

Well, so much for the state and its propaganda. The miner's strike is of course not really over. It is not over for those strikers still serving time. It is not over for those fighting to get their jobs back. It is not over for those who are putting into print the sordid details of the manipulations, misrepresentations, lies and violence used by the media and the police - Mrs. Thatcher's troops in her battle to do away with the threat of an organized working class. And it is not over for the several million people who supported the strike, whether by political activism, by the donation of money, clothing and food, or by simply supporting the miners' position in daily conversation.

As David Douglass makes clear in "Tell Us Lies...", supporting the miners during the strike itself was not an easy task. If you raged at the police violence you encountered on the picket line, then the TV news and the newspapers almost never reported it. If you pointed to the pictures of such organized state violence shown in "The Yorkshire Miner" ("a regional union paper"), then clearly it was communist-inspired propaganda - after all, what doesn't appear on the BBC (the British equivalent to the CBC) never happened. After a particularly violent confrontation between police and pickets at Orgreave Colliery, two distinctly different versions of the clash were shown on British TV. One showed the full sequence of police in full riot gear charging the pickets, followed by the pickets defending themselves with whatever was handy. The other version, shown on the BBC national news simply omitted the initial brutality of the police charge, and showed only images of "unprovoked" strikers hurling bricks and bottles at the "poor defenceless" policemen, followed by interviews with "astonished" senior cops counting their wounded. When this error of editing became too glaring to continue, a few token images of police brutality were added after the footage of the pickets defending themselves, thereby suggesting that the boys in blue were provoked into such uncharacteristic violence.

If you pointed out that through months of hardship, violence, and indifference from the national Trades Union Congress, the numbers of those on strike remained pretty constant, with only a tiny number returning to work, the news headlines instead declared the imminent collapse of the strike:

The first week of January 1985 the *Doncaster Star* banner headlines 'RECORD RETURN TO WORK IN AREA!' Actually the record was 0.6% bringing the areas total to 1%. Local interest and parochialism might have dictated a headline that read 'DONCASTER COALFIELD STRONGEST IN BRITAIN' or perhaps '99% OF DONCASTERS MINERS STAND FIRM!' but spreading the poison to all areas was the order of the day even for the local papers.

(from Tell Us Lies...)

If you suggested that the strike had its origin in grass-roots union democracy, then the TV commentator inevitably called it Arthur Scargill's Strike (he being the marxist head of the Union, and thus obviously part of some godless totalitarian outreach from Moscow). The fact that there had not been a national ballot of the miners to confirm the strike was used by those in the "don't rock the boat" political left and centre to condemn the miners' union as undemocratic, indeed totalitarian. However, over a period of five weeks that I spent in Britain during the strike, I never



once found an explanation in the national media of how the strike actually began. Instead, at every opportunity images of Arthur Scargill flashed across the screen and the front pages reminding you of just who you were supposed to blame, as if over 100,000 strikers had walked away from their pay-packets into the bitter cold of industrial strife at the whim of one man. David Douglass explains the origin of the strike:

Coupled with this total disregard for our case has been the deliberate personalising of the dispute. This strike started when Cortonwood Colliery was given a couple of weeks notice of closure, Cortonwood had struck and asked for assistance from the rest of the Yorkshire Coalfield in accordance with an individual ballot decision of 1981. Mass pit head meetings were arranged at every pit in Yorkshire and a vote taken on whether to support Cortonwood OR NOT. Arthur Scargill wasn't present at any of these pit head meetings, neither was he at the Area Council Meeting at which the proposal for Yorkshire to strike was presented. He didn't speak at the Council Meeting and didn't vote in that decision. It was passed unanimously and yet from day one the press has called it SCARGILL'S STRIKE. When the Yorkshire Area went to the National Executive Committee for support from other areas under rule 51 of our union's constitution, the case was put by the Yorkshire delegation, and voted upon by the NEC members according to the wishes of their Areas. Scargill doesn't even have a vote at that meeting! Still, SCARGILL'S STRIKE becomes the watch-word of press propaganda.

Peter Walker on TV 16th October 1984:-
'I blame Mr Scargill for there being a strike in the first place.'
BBC 1 'Look North' Tuesday 25th September 1984:-
'Mr Scargill has had a busy day trying to gather support for his strike.'

"Tell Us Lies..." is full of damning evidence of the manipulation of public opinion by the mass media. It is also written from within the

mining community - David Douglass is an NUM branch delegate from Doncaster. As he points out, being politicized and active can make you an outsider in your own environment. The British media was full of stories of "outside agitators" and other red-scares, including a nationally broadcast report of a squad of "para-military flying pickets" - 'POLICE CLASHED WITH PICKETS AND A PARA-MILITARY GROUP IN ARMTHORPE' (23rd August 1984). After a while this story was downplayed and eventually dropped - after it became clear even from police sources that an unidentified Coal Board official had claimed to have seen two pickets in combat jackets!:

Behind the story is the implication that ordinary working people either couldn't or wouldn't outwit the cops. WE HAVE.

That flying pickets can't co-ordinate rapid swoops on unsuspecting scabs, withdraw and strike elsewhere, then melt away without trace. WE CAN, WE DID AND WE WILL.

"Tell Us Lies..." is part of the growth of grass-roots activism and political networking in Britain. The Miners, without the support of much of the British Union hierarchy, got a lot of their help through people involved in other struggles, including the women at the Greenham Common Peace Camp, and an ad-hoc group of lesbians and gay men who raised over 13,000 pounds to help sponsor a pit during the strike. Within the Miners' Union rank and file members have been working to create a non-hierarchical direct action movement as an alternative to the traditional union structure, and this pamphlet shows the growing strength of those who would prefer to act rather than wait for the wheels of a "progressive" bureaucracy to turn in time with the state.

"Tell Us Lies About The Miners" is published by David Douglass and groups of the Direct Action Movement - the British section of the International Workers Association (Anarcho-syndicalists).

D. Douglass, Doncaster DAM-IWA: PO Box 96, Doncaster.
Cambridge DAM-IWA: c/o Grapevine, 25 Gwydir St., Cambridge.
South London DAM-IWA: 121 Railton Rd, London SE24.

"THIS IS ... THE GREATEST ... Government ... COCK-UP ... OF ALL TIME!"

Remember... on TV they can cut out what they want to make things look completely different.

BBC smears yet again

Long, long ago the media plucked the sewer depths in this strike. Or so we thought. On the day a policeman was shot dead in a South Yorkshire pit village - a domestic affair which had no connection whatsoever with the strike - BBC midday TV news chose to report the story with their usual mining strike logo flashed on to the screen in the background. Needless to say, no apologies or corrections were issued, but then again, when you're wholeheartedly immersed in the foul business of smear, of what concern is the denigration of a whole community to the BBC.

To get your copy of "Tell Us Lies About the Miners", send 60p and 40p for postage. A third of the price of this pamphlet will be donated to victimised miners. Send your 1 pound to:

David John Douglass
Doncaster DAM-IWA
P.O. Box 96
Doncaster
England

FREE OMORI!

INTRODUCTION

Fellow Workers, urgent action is needed to save our comrade Katsuhisa Omori. An anarchist sympathiser, he has spent the last nine years in prison and has been on death row since March 1983 for allegedly bombing Government offices on Hokkaido Island, Japan. Until now information on the case has been sparse, so we are now giving some background information in order to urge readers to do all they can to prevent Omori being murdered at the hands of the Japanese State. It is imperative that we all act now to save Omori's life.

HOKKAIDO GOVERNMENT OFFICES BOMBED

On March 2, 1976 at approximately 9.05 am a bomb exploded on the first floor of Hokkaido's Government Offices in Sapporo City, Japan, killing two government officials and injuring 81. 4 hours later an anonymous telephone call to one of Hokkaido's daily newspapers claimed the bombing on behalf of the "East Asian Anti-Japan Armed Front". A communique issued after the bombing resembles a communique found after the Hokkaido Police Headquarters were bombed on July 19, 1975, and although 600 policemen were mobilised immediately after the bombing, the police failed to immediately arrest anyone in connection with either attack.

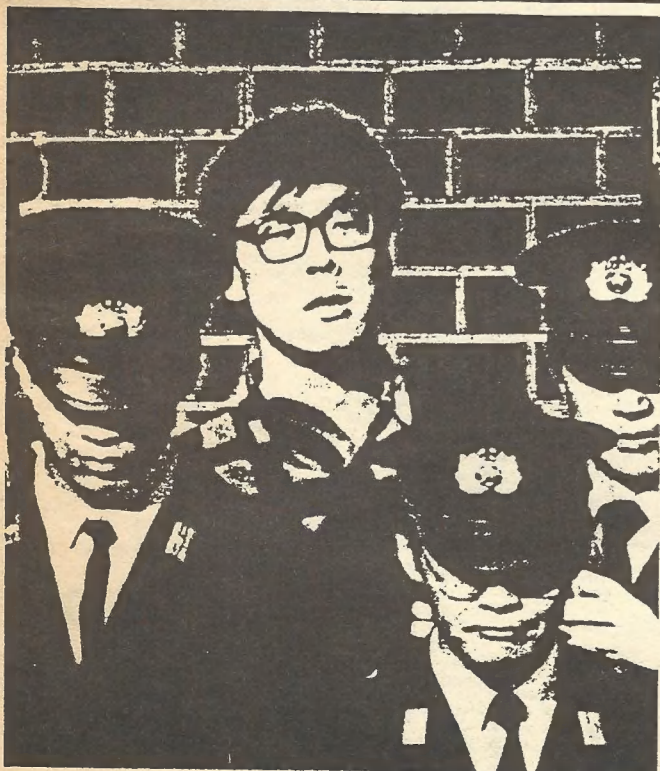
OMORI IS ARRESTED

On August 10, 1976 Katsuhisa was arrested by Hokkaido police in connection with the government office bombing and police headquarters explosion although they were forced to drop the latter charge through lack of evidence. Omori's arrest can be traced back to July 2, 1976 when one of his friends, Saburo Kato was stopped on the street by a policeman in Gifu province and taken to a police station for questioning because he was carrying herbicide. Although Kato escaped (he was recaptured in May 1983), Gifu police started investigating all of Kato's friends and relations including Omori. They told Hokkaido police to keep an eye on Omori and he was put under police surveillance from July 20 onwards.

Omori might have been aware of this because 2 days after being put under surveillance he left Hokkaido island for mainland Japan, only to return to Hokkaido on August 6 to clear out his room in Sapporo. 4 days later Omori was arrested.

WHO IS OMORI?

Katsuhisa Omori was born on September 7, 1949 in Tajimi City, Gifu province, Japan. He is 35 years old, 5ft8ins, and well-built. Despite spending the last nine years of his life in solitary confinement at Sapporo Detention Centre he is remarkably optimistic. He originally studied to become a teacher at Gifu University but soon became disillusioned with the elitist-oriented education system and dropped out to become a casual labourer from March 1972 until his arrest in 1976. Between 1972 and 1976 he worked in Nagoya, Osaka, Tokyo and Hokkaido.



OMORI LEAVES SAPPORO HIGH COURT, 1985.

NINE YEARS IN PRISON

August 1985 marks Omori's ninth year in prison for something he never did. He is allowed 2 baths and 4x30 minute periods of exercise per week. He can send out 3 letters per day although there's no limit to the amount of mail he can receive. All letters are censored and letters in a foreign language are not accepted although in theory it is possible to get them translated, providing you can afford the prison authority's charge of \$16 per page!

THE TRIALS

The first trial against Omori began on February 8, 1977 at Sapporo District Court. Omori refused to attend the first hearing in protest against the frame-up and it was held in his absence. He also went on a hunger strike for a short time in solidarity with 8 "East Asian Anti-Japan Armed Front" members arrested on May 19, 1975 and charged with plotting to assassinate Emperor Hiro Hito. This first trial dragged on until March 29, 1983 when District Court Judge Mitsunori Shojima sentenced Omori to death. Omori missed hearing the death sentence read out because he had earlier tried to punch Judge Shojima in the face after he read out the guilty verdict and had to be removed from the court. Shojima said Omori was a threat to society and deserved to die and was smiling when he read out the death sentence.

Omori appealed against his sentence and the case was taken to Sapporo's High Court in June 1984. This second trial is still to be completed although it's very likely that Omori will be found guilty again. If this happens the case will go to the Supreme Court where a final decision will be made behind closed doors. If Omori is found guilty a third time he will be executed in about two years from now.

Omori's landlords, Mr and Mrs Ninomiya testified that if Omori had left the house early in the morning they would have easily heard him leave. They would also have noticed if his car was not there, outside. They said "there was only one day Mr Omori didn't come back and that was a stormy day in January or February."

Other evidence brought forward by the Prosecutor included 4 witnesses who claimed they saw Omori and Kato buy a "tape-writer" (similar to a type-writer) like the one used to write the communique found after the bombing. (Remember: Kato has an alibi on the day of the bombing). The Prosecutor also suggested that a hand written symbol at the end of the communique could have been written by Omori and that because Omori didn't have a fire extinguisher at home (who does?) then he must have used it to make a bomb! (Other even more ridiculous evidence was put forward but it's too insignificant to repeat here.)

SUPPORT FOR OMORI

Omori Support groups exist in Tokyo, Kyoto, Osaka and Sapporo. There are 5 lawyers involved in the case. The level of public interest in Japan is reported to be now fairly low, although all the daily newspapers came to the unanimous decision that Omori was innocent! International support has been considerable too, with Japanese Embassies being picketed all around the world. In France last year a Sony factory and a car showroom specialising in Japanese models were bombed simultaneously in solidarity with the Free Omori campaign.

In February 1985, Omori got married to an active member of the Support Groups, Kyoko.

Nine Years in Prison

WHY WAS OMORI FOUND GUILTY

The first thing you notice about the first trial is the complete lack of evidence against Omori. Unfortunately in Japan, if a Judge feels a defendant is guilty he can ignore any evidence (or lack of it) and convict. Judge Shojima had a particular dislike for Omori, even before Omori tried to punch him! During the 13th hearing of the first trial Omori said he fully supported the bombing, although at the same time he reasserted his innocence. Hokkaido island was originally inhabited by the Ainu people who called the island "Ainumoshiri" ("a place to live"). Japan invaded the island in 1868 and made slaves of the Ainu and renamed the island "Hokkaido". Omori felt that the bombing represented a blow against Japanese imperialism and a step forward for the people of Ainu-moshiri. Needless to say, none of this went down too well with the court officials or the police who were by now desperate to convict anybody of the bombing to save face.

THE EVIDENCE

The main evidence put forward by the Prosecutor rested on Mr. Fujii, a witness who claimed he saw two suspicious looking men enter the Government Offices at 8.20 am on the day of the bombing. Fujii described both men in detail to the police on April 12, 1976 and two photo-fit pictures were made, neither of which looked remotely like Omori! Police claim that Fujii made two more photo-fit pictures a few days later and (surprise, surprise!) this second set of photo-fit pictures resemble Omori and his friend Kato. Fortunately, the court rejected the second set of photo-fit pictures because the police couldn't prove they were made before Omori was arrested. Omori's lawyers don't doubt that the police faked the second set of pictures after Omori was arrested. Fujii's testimony took a further blow during the second trial when a new witness for the defence testified that there was nothing suspicious on the first floor of the government office even at 8.40 am (Fujii claims that the suspicious men entered the building at 8.20 am).

Whereas Kato has an alibi on the day of the bombing (he was working as a day labourer in Akashi City near Osaka), Omori does not. Omori said in court "I went to work on March 1 (the day before the bombing) and I came back to my room on the second floor of Mr. Ninomiya's house at around 1.30 am on the morning of March 2 and went to bed. I got up at around 8.50 am."

WHAT NEXT?

If we are to save Omori from being murdered, we must build up support now to ensure that as many people as possible know how far the "democratic" Japanese State will go to silence one of its critics.

KATSUHISA OMORI: We urge comrades, now to step up solidarity. Donations and solidarity greetings can be sent via:

Omori's support group in Tokyo C/- PO Box 35, Chitose Post Office, Setagaya-Kua, Tokyo, Japan.

Letters of protest to:-

Japanese Consulate
Toronto Dominion Centre suite 1803
P.O. Box 10
Toronto Ontario
Canada M5K 1A1

or to the Japanese Consulate in your nearest city.

SOURCES:
"Black Flag" (London) - organ of Anarchist Black Cross. Communiques from both "IWA Secretariat" (Madrid) and WSM/IWA (Tokyo).



WARRIOR LOCKED-DOWN FOR RESISTANCE

The Steve Layton (Melah-Lutah or Red Knife) Defense/Support Network urges that immediate attention be given to the following incidents. As of September 6th, 1984, the U.S. government initiated criminal prosecution against a dedicated and politically conscious prisoner. This malicious attack against Steve Layton (Red Knife-Lakota/caucasio) was based solely on a fabricating "witness", solicited by the government, who implicated this warrior with the death of another inmate within the U.S. Penitentiary in Lewisburg, Pa., August of 1983. The motivation for this case stems from the fact that Melah-Lutah is and continues to be a "thorn" in the side of the administration and regime running these dehumanization centers. Steve tries to maintain political consciousness within the framework of the prison atmosphere. He struggles and strives to uphold the traditional and religious beliefs of his Native American ancestors in practice, as well as in the adoption of principles.

Because the prison environment is demeaning at minimum, the desire to maintain the beliefs and practices becomes that much *more* important to a man such as Red Knife. But at the same time he also causes considerable unrest in the minds of these officials, because they *know* that when the beliefs, ceremonies, etc., are strictly construed to as they have been for centuries, there is little if any tactic incorporated within the prison environment that can break or even cause considerable unrest within the "Sacred Hoop". The resolve and strength to withstand the totalitarianist society/U.S. government is held steadfast by this man! It is these frames of mind that breed attacks (like this one) upon dedicated resistance and upon those who support and/or maintain it!

This particular attack upon this brother took place because he has stood steadfast and strong against the Bureau of Prisons policies and tactics either known or covert, that have systematically tried to strip away the last remaining moral, religious, political and social functions available to them. In doing so this brother has put himself on the front lines, thereby subjecting himself to retaliation.

The most common form of this retaliation is to get a weak, cowardly inmate to fabricate incriminating information towards the "target", or to implicate the target with information that the officials possess, but in no way is he connected to the particular person. Once this has been accomplished this information is then used to blatantly "railroad" the individuals. This case manifests this same type of action by these government officials. This man was locked down (solitary) on August 10th, 1983, under the guise of being under "investigation". He was given an incident report two weeks later alleging that a "confidential source" had directly implicated him as the primary participant. It was later brought out at trial that this "source" gave this information so "he could gain a release". He'd been in prison for 12 straight years and was "desperate" to be free.

The administration at U.S.P. Lewisburg refused to give any information to the defendant to aid him in defending against the charge, (i.e., an alleged statement of where some clothes and murder weapon were found, etc.). Because it was deemed to be a "security risk", these statements were shown to be "general knowledge" at the trial and none of the alleged "evidence" was in any way connected to this man. The "disciplinary court" within Lewisburg began trying them; it need not be said that the hearing was biased

and denied every attempt this man made to defend against it! He was subsequently found "guilty" by these prison officials and was given 60 days segregation with large amounts of "good time" taken. In the case of Red Knife, 6 years, 1 month were taken. He was given a "disciplinary transfer" to the worst place a man can be held in the U.S. prison system: the infamous "control unit" at U.S.P.-Marion Illinois!

Red Knife was given a 36 month program in this torture chamber for his alleged involvement in this incident. It should be noted that this "program" consists of nothing but a lot of cell time--(23 hours a day), rational programs designed by psychologists (i.e., sensory deprivation, behavior modification etc.). They are handcuffed and with leg chains after being stripped and searched going to and from the cell, with a minimum of 3 club wielding guards surrounding them (one always ahold of the cuffs from behind). Moreover, the prisoners are also victims of verbal harassment, unjustified incident reports etc.. After a year of semi-isolation lock-up, Red Knife came to Marion. Two months later he had been indicted by a federal grand jury; the charges were one count of first degree murder and one count of conspiring to murder, both of which are punishable by a mandatory life sentence.

He was then returned to Lewisburg in September of '84 to stand trial where he was forced to withstand delays caused by the normal bureaucratic red tape of the American judicial system, along with the requested continuances of the now "defendant" in order that he may prepare to fight this case...literally a fight for his life! The trial finally got underway February 4th, 1985, after 4 1/2 days of trial testimony which included two inmates who had admitted that their testimony was solicited at the result of an offer of transfer to a better prison and/or a possible parole. The government rests its case. The defendant also took 4 1/2 days in which he proved this case to be a frame-up. Subsequently, the jury returned verdicts of acquittal to all charges after only 1 1/2 days of deliberation. Melah-Lutah was then chained up, thrown on a bus and headed back towards U.S.P.-Marion 2 days later!

Normally, upon a verdict of acquittal by a court of law, the defendant is thereby released from any further liability. This doesn't seem to apply in this instance where prison officials have made an administrative decision which had found this innocent man "guilty" previous to the verdict. It is sacrilege of justice for Red Knife to be held accountable for the unfortunate demise of another inmate, under the decision of three prison people which compromised the "disciplinary court". The decision by "a jury of one's peers" made in a court of law surely upholds the principle that "one is innocent until proven guilty" and the judicial authority alone should negate these findings by the impromptu, and at best inadequately thorough "disciplinary court", which is not considered a court of law! But we must put blame where blame is due; the Bureau of Prisons framed this man, through the words of inmates who'd do anything to gain their freedom. And while it stayed within the walls of oppression (the prison setting) their tactics were safe. In these places they have control and can literally do whatever they want.

When their final objective was initiated (the charges which they'd expected to push into a life sentence), they failed to realize that by doing so they gave up the power to "pull the strings". As Red Knife knew what type of power they could wield by previous encounters with it, he used his only real hope of side-

tracking the railroad job. The accused then got international support for the case and focused this at the judge, forcing him to deal with the case impartially. The government was shocked when he did conduct the trial fairly for they realized without his aid their frame-up was lacking, and truth would show. The rest of the case was easy, as no matter how hard they tried to blemish it, the truth was shown and acquittals were returned.

At these events the government figured "not all is lost" in this frame-up--they still had (by administrative justification, at least) this man confined in their worst fortress of repression: Marion! Naturally now that their main objective had failed, they decided to continue the vendetta to break this warrior...and what better way than inside their dungeon called the "control unit"!?

It has been half a year since the return of Melah-Lutah to U.S.P.-Marion and all its false realities. For two years the U.S. government, by way of the Bureau of Prisons, has refused to correct the wrongs it has subjected him to. They are even refusing to answer a "prisoner grievance" which was filed to the Director concerning these issues. It has been more than a year now that this activist has been subjected to the ultimate dehumanizing treatment of America's prison system (confinement in this "control unit"), as a result of this unjustified vendetta by government officials. Steps are being taken to once again put this case in an "arena" (this time by us) where they lose (partially anyhow) their total control: the federal courts.

There is the urgent need for international public opinion/support for this case. It is a voice they will listen to if used, and it is your inalienable human right to use it! When support given to one who faces these atrocities wherever and whatever the circumstances, then it's been given to all and hopefully it will make that one step, however small, towards seeing that things like this aren't allowed to happen. This man should never have been locked up all those months ago, let alone sent to the "control unit" at Marion. Because he's been "tainted" by this incident he would have a very difficult time functioning back in the U.S.P.-Lewisburg, and because he doesn't deserve confinement (the *whole* prison is virtually locked-down!). We feel he should be placed in a normal or "open" prison population. This is little to ask after all Melah-Lutah has been unjustly subjected to!!

To lend your collective or individual support to seeing that justice is done, and that these things are corrected, you may contact the following:

Steve Layton/Red Knife Defense/Support Network
c/o Survival Network Information Center
P.O. Box 6130
Kansas City, Kansas 66106
U.S.A.

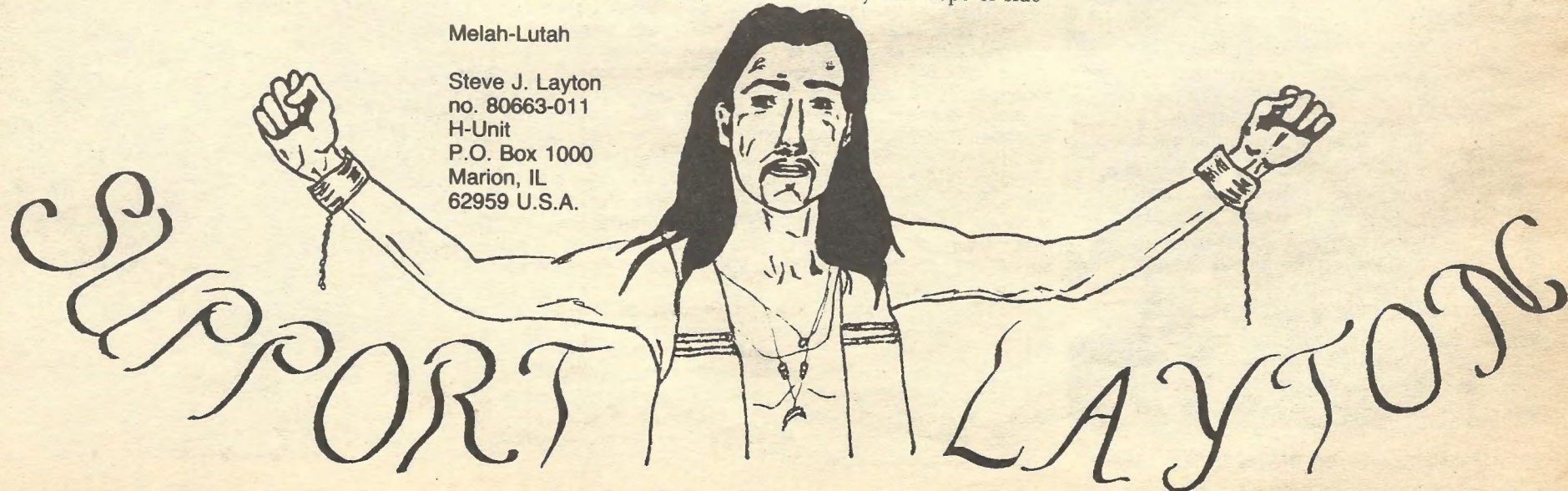
(Attn. Arthur J. Miller)
(For donations please make cheques payable to Bayou La Rose)

Also, please write letters of protest explaining that you are aware of the circumstances of this case, and that you demand that justice be done, and that these men be returned to a regular prison etc.. Address these letters to:

Mr. Norman Carson-Director
Federal Bureau of Prisons
320 First Street, N.W.
Washington, D.C. 20534
U.S.A.

Melah-Lutah

Steve J. Layton
no. 80663-011
H-Unit
P.O. Box 1000
Marion, IL
62959 U.S.A.



FUCK SCHOOL

It's back to school again, another term of boredom, mind control and conditioning. Back to the old game of teachers telling you what to do and making you learn things you don't want to know, knowledge you'll never need. Okay...you know how fucking shitty school is...you don't need us to tell you, but it's all there for a reason. It's there to numb your minds, to prepare you for a life of submission to authority, to passively accept "work" or welfare. School IS shit, most kids have to endure it, but not all of you do anything about it, but just stay bored and moan a lot, caged in and told what to do all the time. This is no way to spend five days a week for ten years of your life. This list is an alternative. Kids all over the country have already SMASHED their school and got away with it. Why don't you give it a go? We know you can do it, so it's time for you to wake up and get going. Good luck AND DON'T GET CAUGHT!!!



Put a rotten apple in teacher's desk/Steal the attendance book. Add in and rub out ticks or just burn it. Same goes for reports and conduct sheets./Glue locks up with superglue inside them. You can also use araldite, bits of wood, nails or anything small to jam them./Phone in fire, flood or bomb scares to your school. Use a pay phone and disguise your voice./Pretend to have food poisoning after lunch break. Get everyone to roll around, holding their stomachs and screaming. Try it in assembly and you might start a general panic./Draw or paint slogans on roll down maps or screens, obscenities are best. Bad food? Have a good old fashioned food riot./Organize massive searches for lost contact lenses. Don't let anyone walk down the corridor in case they step on it./If you have to wear uniforms, wear them back to front in protest, or organize one day where no one wears them./Try political games. School is ten years in jail with no remission. Go on strike, go slows, work to rule, occupations are all fun. Don't have any leaders or they will be punished first./Get everyone to bring in their pets to show teacher./Now and then get loads of pupils to rush to the office to get some rumour confirmed or denied./Go on homework strike, if everyone does it you'll be o.k./Steal absolutely everything that isn't nailed down, and throw it away, or give it to your local anarchist group./If things are nailed down, carry screwdrivers around with you and dismantle the school. If you do this for a couple of weeks there won't be any skool left./Get everyone to ask to see their school records. Cops and social workers can see them--Why can't you?/Have gigantic coughing and sneezing fits in class or assembly./Find out teachers names and addresses, Go and graffiti their walls./Get their home phone numbers and call them up at four in the morning./Rub glue, vaseline, lipstick or shit onto the door handles on the teachers' toilets./Impersonate parents and phone up your school to complain. Say that such and such a teacher has been sexually molesting little Johnny./Bunk off. Sick notes are no big deal to forge./Let stink bombs off in the air conditioning system, this has cleared schools for days./Get dead fish and hide them in the ceilings, or put them in lockers and glue up the locks. After a while they'll begin to smell REALLY bad./When a new teacher starts, all swap names, all the time. Maybe you can get them to have a nervous break down./Spray graffiti all over the walls, all the time. Draw an A in a circle as a sign of underground resistance./Clog up drains and toilets and sinks with clay or paper. Leave the taps running after break. With a bit of luck you'll flood the school out./Stick up anonymous posters all over the school./ ALWAYS carry an awl or sharpened screwdriver and stab teachers' tires, as well as rich cars and Cop cars if you are brave enough./Paint stripper really mucks cars too, as do broken windows, aerials, wipers, and mirrors being torn off, headlights kicked in./ START WAILING IN THE HALLS./Create a web of thread in class. Get one person to hold the thread and then wrap

it around everything. If teacher complains, tell them that it is art./Ride a bike down a busy hall./Turn up at school in rollerskates and no other shoes./Save all your reports and essays. Give them to people next year to use./Everytime you get bored, pretend to faint./Make up new words to hymns or school songs. Sing them all together in assembly and the teachers can't tell who is singing what./Scream during speeches. Do it quickly and then look around to see who did it. They'll never find out who it was./Take booze to school and get pissed during lunch break./Vodka doesn't leave any smell on your breath./During an important test or exam, get brave people to stand up and shout out the correct answers. When one person is shut up, then someone else can start. This fucks up the whole exam. Or shy not have the whole class fail on purpose?/Try and steal exam papers in advance./If you have a flag pole, burn the old flag and put up your own. An A in a circle is good. Tie a slip knot in it so that no one can pull it down./Have a mass bubble gum blowing competition in class./Ask the library for subscriptions to *Bulldozer* or *Reality Now*, or any other anarchist papers./If your school has fire sprinkler systems, hold matches under them./Light fires in the bins and then sound the alarm./Start drumming on the desk every time teacher's back is turned. A really good one is to get every body to vibrate their feet on the floor. The whole room will start to shake like an earthquake./One person lie in the playground. When a teacher comes, point to the roof and shout "They jumped". This will really shit them up./Pretend that you've lost your voice so that you won't be able to recite crap in class./Throw marbles on the floor during assemblies or important ceremonies./If a cop comes to talk to you, gang up and beat the shit out of him--it's been done before!/Photograph teachers all the time, even without film./If you've got the nerve, piss your pants while reciting something./Get everyone to start farting in class./Take the door of your class off its hinges and leave it looking normal for the teacher to open./Make a dummy of the worst teacher and hang him/her in the playground during break. Ketchup looks good./Balance a bucket of paint over the door to your class and add some colour to teacher's life./Get hold of an adjustable spanner and wreck all the water pipes. Try to flood the whole school out./Get into the principal's office and break all the canes./At a chosen time, throw all the desks and chairs out of the windows (or through them.) Put a piece of parcel tape, sticky side up, on teacher's chair. On the other side write an interesting slogan. When he gets up you can all read his arse./ GO TO A LOCAL LIBRARY AND PHOTOCOPY THIS AS MANY TIMES AS YOU CAN AFFORD AND HAND IT OUT TO ALL YOUR FRIENDS. DON'T GET CAUGHT. IF YOU HAVE ANY LEADERS OR EGO TRIPPERS THE TEACHERS WILL PICK ON THEM STRAIGHT AWAY. IF YOU ALL PULL TOGETHER YOU WON'T NEED ANY LEADERS. KIDS ALL OVER THE COUNTRY ARE DOING THIS BUT THEY NEVER TELL YOU ABOUT IT ON THE NEWS IN CASE YOU GET IDEAS. IF YOU PERSEVERE YOU WILL BE ABLE TO GET YOUR SCHOOL CLOSED AND HAVE A LONG HOLIDAY. SCHOOL IS JUST A TEN-YEAR SENTENCE IN JAIL WITH NO PAROLE. TAKE YOUR CHANCE NOW, AND BREAK OUT.

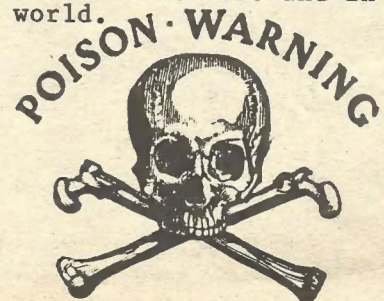


RESIST ELDORADO NUCLEAR!!

A direct action campaign is just now getting underway to disrupt the activities of Eldorado Nuclear Ltd (a crown corporation) here in Canada. Eldorado, through South African authorities, imports stolen Namibian uranium for processing at its Port Hope Ontario facilities. They are also responsible for uranium mining and subsequent water poisoning on native land at Wollaston lake in Saskatchewan.

One of the purposes of the campaign is to link many social justice issues in the eyes of the public through one cohesive campaign, and to unite anti-nuclear, ecology, anti-apartheid, peace, anti-intervention, native politics, and anti-racism forces into a direct action of common focus.

Hopefully through this campaign we will see a heightened awareness of the various forms of Canadian racism, especially against Amerindian peoples. Also it may allow for the formation of a pan-Canadian direct action oriented network of resistance groups, which could facilitate further resistance to Canadian companies and government who cash in on racism here and in the third world.



In the short term (6 to 12 months), we would like to win the cessation of the Canadian-South African contract for the processing of Namibian uranium. There is also possibility that through the strengthening of resistance to uranium mining on Native lands we can consider a victory as a realistic middle-long term goal (2 to 10 years).

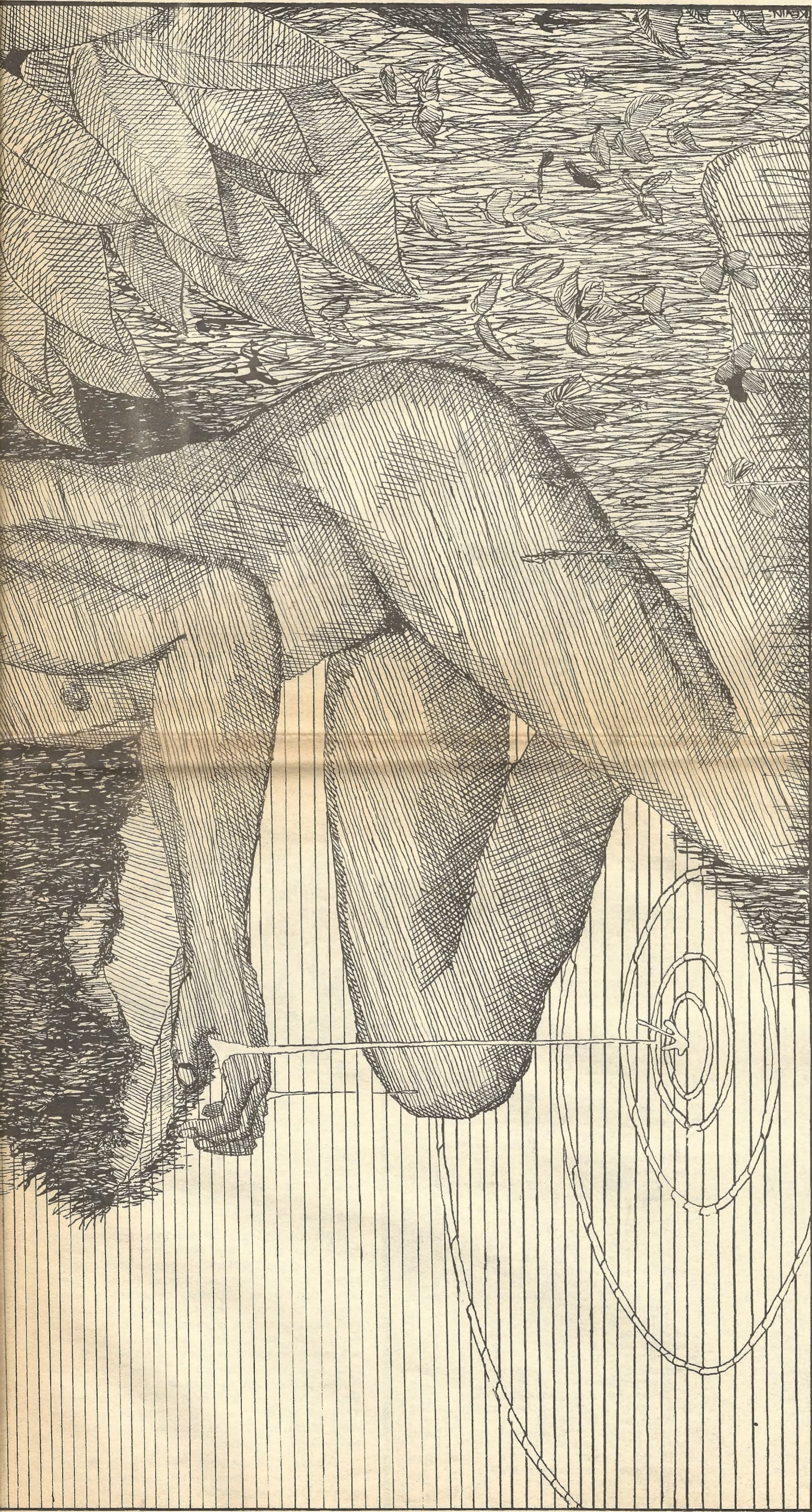
Immediate demands will be the termination of Eldorado's Namibian contract and the termination of uranium mining at Wollaston lake.

The campaign is focused on two actions, one on April 4 1986 and one on November 2 1986. Although the dates have been set, the forms the actions will take, and their locations, are up to the participants. The campaign may also include action around the forced relocation of the people of Big Mountain, as well as extensive consciousness-raising work all year round.

As April 4 is only a couple of months away and there is much organizational work to be done in the meantime, we ask that you support the campaign by volunteering time, or helping out in any way you can. It's time we resisted the State and its corporations and started seriously trying to create real change. If you feel the same way, or would just like to hear more, please contact the campaign through Reality Now Publishers (our address is on the back cover of this issue). We can send more information and get you in touch with other people in your area who are interested in the project.







Hope is our beginning place.

Reality Flow, P.O. BOX 6326, STN. A
TORONTO, ONTARIO, CANADA
M5W 1P7

STANDING DEER

NOTE: The following is a slightly edited version of an article that appeared in A NEW IRON COLUMN.

A New Iron Column
1728 W. Ball #4
Anaheim, CA
92804 U.S.A.

I want to welcome you all here this evening; my name is Standing Deer, and I hope to know each of you very well in the coming months.

Some of you know that I came to Lompoc from the dreaded political prison in Marion, Illinois. Along the way here I spent 15 months in the hole of the medical prison torture chamber at Springfield, Missouri. Marion is the super-maximum security prison of the entire federal prison system. It is used by the United States to silence prison critics, religious leaders, and economic & philosophic dissidents through severe and barbaric terms of confinement. They keep members of the Black Liberation Army, the Republic of New Africa, the FALN, North American Anti-imperialists, and the American Indian Movement there. It is an experimental behaviour modification center where the prisoners are kept on 24-hour-a-day deadlock solitary confinement in tiny sealed-tomb, tiger cages. The prisoners must eat all their meals in the cage where they urinate and defecate, and this treatment goes on for years on end. None of the cages have furniture in them; there is a bed and a toilet. Nothing more. Our brother Leonard Peltier has been held captive in Marion for all but a few months of the time since 1977.

When Leonard first came to Marion in 1977, there was no such thing as Indian religion allowed by the authorities, so he sought permission to have a pipe brought in. The warden told him he would have to talk to the catholic preacher to get his approval. So one day the 8 Indian prisoners, led by Leonard, went to see this man who began questioning Leonard about his beliefs in a very condescending manner. Leonard explained our religion in eloquent terms, but the preacher always returned to the question: "But do you believe in God?" And Leonard would explain some more. Finally this guardian of white souls declared that Indian beliefs were pagan and mere animism, therefore Indians did not have a religion because they did not believe in God. The request to practice our religion was denied. Leonard's response to this man's ignorance was recorded by my uncle Chuck who was standing at Leonard's side. Leonard said:

"My existence, my religion and the natural world are incapable of being separated by your rules because they are all one thing. The entire universe is sacred and our religious ceremonies are a celebration of that fact. How ironic it seems for a representative of a race of people so alienated from the earth that gives them life to tell an Indian he has no religion. Well, my friend, we have a religion, and before long me and my brothers will be praying with the sacred pipe here in Marion."



From that time on Leonard waged a continuous struggle to get our religion into that spiritual wastebasket called Marion. Then, in 1978, our prayers were answered when president Carter signed into law the American Indian Religious Freedom Act. A short time later, true to Leonard's words, we were praying with the sacred pipe in Marion prison and the officials were shocked and outraged.

In the last century, the United States had a damp, dark, mosquito-ridden 17th century Spanish dungeon where they decided to keep the chiefs who remained in total resistance against the European sea

pirates who were murdering the Indian people and stealing their lands. Among the freedom fighters jammed into this malarial prison were Lone Wolf, White Horse and Mamanti the Skywalker of the Kiowa, Comanche POWs, Cheyenne and Arapaho, some Warm Springs Apache and Chiricahua, and finally Geronimo and his band. Through a strange coincidence of history this final solution prison located at St. Augustine, Florida was also called Marion. In modern day Marion they no longer have Army blacksmiths with burning forges to weld chains to the ankles of the captives, but they now use sophisticated mind control techniques capable of producing psychological invalids in a matter of months.



After winning the fight to practice our religion in Marion we brought in a Pipe and Drum, but in October of 1983, the United States once again outlawed the practice of Indian religion at Marion. Leonard Peltier appealed this illegal denial of our religion but it did no good. On April 10, 1984, Leonard, Albert Garza and me began a religious fast because fasting was the only aspect of our religion we could still practice. Our lawyers obtained a federal court order which prevented the Bureau of Prisons from force-feeding us or interfering in our religious practices in any way.

We fasted for 42 days before the government finally was able to rescind the restraining order on the grounds that death was imminent. We had each lost more than 40 pounds and they intended to stick tubes down our noses and force-feed us. Rather than risk the dangers of force feeding Leonard and me began voluntarily eating.

The fast drew world-wide attention to Leonard's case as well as the political prison in Marion. Five Nobel laureates from the Soviet Union petitioned Reagan not to allow his countryman to starve when all he had to do was allow him to practice his religion. The Soviet scientists reminded Reagan that he was one of the foremost advocates of religion in the west. The Secretary-General of France intervened on our behalf, and before we knew it our case was being handled by the State department rather than the bureau of prisons. Through all of this, our sister Margaret Gould, who also happens to be an attorney, made great sacrifices working night and day to bring the fast to a successful conclusion.

In the final analysis the fast was a complete success in that it gave us a way to practice our religion even though our religion had been banned by the United States; it educated many, many people to the evils of Marion who otherwise would never have heard of America's Gulag; it exposed the political nature of Marion prison and showed that the Bureau of Prisons claims that we were too dangerous to be in an open population ever again was a lie, based on the perception that we were politically dangerous rather than physically dangerous.

Leonard went to open population at the US Penitentiary at Leavenworth, Kansas on June 19; Albert Garza went to open population in Lewisburg, Pennsylvania on that same date; and on July 24, I came here to Lompoc. So far the myth of our alleged dangerousness has yet to be fulfilled.

So, now I'm in Lompoc enjoying the comparative luxury of feeling sunshine on my skin and breathing fresh air rather than the foetid air of the living tomb called Marion. My health is much improved and I feel stronger every day. These are the best conditions I have lived under in several years, and I want to tell you that I am happy to be here. There are degrees of freedom even in prison, and here we enjoy a bit more than in some places I have been. Let us all remember that there are eight Indian brothers still in Marion who must not be forgotten in our prayers.

Again, I want to thank you all for being here; you are the first people I have seen from the free world in many years, and it is a very good feeling to be here with you this day. Thank you.

Standing Deer

Due to the fright of publicity he brought to USP Lompoc, Standing Deer has since been 'paroled' from the federal prison system and thrown into the State prison system of Oklahoma (one of the cruelest prison systems in the nation) to serve more time for an escape attempt 10 years ago. We fear for his well-being and safety, as he is 64 years old and his health bad. Please write letters of support to him, this helps to counter torture and harassment by the authorities.

Standing Deer aka Robert H. Wilson
#83947
Lexington Assessment and Reception center
Box 260,
Lexington, Oklahoma, 73051
USA



We, the Big Mountain people, present not only statements, but questions. From our viewpoint, the basic question is survival of our families. Up to this point we have presented many statements about how we feel, think and understand this serious situation. What we as the Big Mountain people would like today are answers.

The most important answer that might make the issue more clear is this. What will the U.S. Government do to the Big Mountain people when it finally sinks into the government's head that we will not move and that we will resist? Will members of our families be killed or sent to prison? Should death and imprisonment be an eventual result for many of our people, many others, black, white and Indian will ask more questions. They will ask why didn't we hear about this serious issue? They will ask why do Navajo people have to continue suffering and continue to lose their homeland and their livelihood? They will ask why has the U.S. continued its genocidal "Indian policy" while preaching "human rights" to the rest of the world?

Those are the questions that we bring. We have never heard any answers yet that indicate to us that our position is understood.

Introducing MOB...

Mobilization for freedom and survival (MOB) is a network of individuals and groups who see the quest for peace and disarmament as being inextricably bound to the struggle for rights and ecology. We believe that humanity can build a non-violent future, but this can only be done when all people are free to participate in all decisions which affect their lives, without fear of intervention by state, corporate, or religious powers. We forward the creation of such a society, support the convergence of all struggles against oppression, violence, they in the West or East, the North or South.

At crisis points throughout a society's history, splits have developed between the values of those who support existing institutions and policies, and those who demand a radical re-evaluation of the existing order. MOB aligns itself with this second group of people, whose main base of support is traditionally been among the young.

MOB believes that young people possess qualities which are valuable in and of themselves. These qualities, such as enthusiasm, trust, idealism, forgiveness and curiosity, are by society's naive values which are suppressed if one is to survive in the adult world. Is it any wonder that our society is prepared to destroy the earth when our sense of responsibility and dignity has been crushed at such an early age?

Indeed, today's images of increasing poverty, pollution, exploitation, and the ever present fear of nuclear holocaust have infected a whole generation with a plague of depression, cynicism, self-hate, and suicide. What sort of society will these spiritless people build? MOB believes that alternatives must be immediately offered to these young people, particularly from within their own peer group; alternatives which are life-enhancing, fun, and creative, while also stressing personal growth, dignity, and social responsibility.

MOB seeks to bolster the already existing social change movements through projects which embody the values of the society we're trying to build. This includes the following:

- 1) Our everyday relationships within MOB are to reflect caring, constructive, non-violent society as envisioned.
- 2) We seek to offer membership within the MOB network to as many non-authoritarian people as possible, both to enhance MOB as a forum for debate and as a means to co-ordinate large-scale joint actions. These actions include official MOB projects if all members agree, or independent actions involving a sub-group of MOB members. The non-hierarchical structure of MOB underlines its central purpose: to multiply the effects of projects undertaken by members, rather than the assimilation of all into a massive elite-controlled organization.
- 3) Supporting the creation and dissemination of independent information and viewpoints, particularly in public schools where critical student publications are routinely suppressed.
- 4) Supporting the creation of alternative culture through music, theatre, poetry, art, and literature.
- 5) The creation of community self-help centres where job skills, resources can be traded, where the needy can be fed, sheltered and found employment, where children can be cared for (sect.), where the possibilities for political action have not been leached away by dependence on government funding.
- 6) The achievement of economic self-sufficiency through marketing of goods and services which are socially useful, ecologically sound, whose production works as a democratic collective on all matters.

Contact:

MOB
c/o Reality Now
P.O. Box 6326
Station A
Toronto, Ontario
Canada M5W 1P7

EMERGENCY RESPONSE NETWORK FORMED

In anticipation of an attempt by the U.S. government to forcibly remove Navajo remaining on partitioned lands in the Joint Use Area, an "Emergency Response Network to Prevent Indian Removals" has been initiated.

The existence of the Network was announced in September by the Big Mountain Defense Committee in Flagstaff and the Big Mountain Support Group in Berkeley.

A stated goal of the Network is to secure commitments from as many as several hundred "brigades" of 4-6 persons each from throughout the U.S., each based in particular communities or organizations. The brigade organizing form is very similar to the "affinity group" structure commonly used by anti-nuclear groups, but differs due to the "accountability" of the brigades to traditional Native Americans.

A stated purpose of the Network is to "assure a peaceful solution which does not involve destruction of the traditional people, their culture, religion, spirituality or way of life".

The brigades will be matched up with particular camps, homesteads or other targets, based on each brigade's level of commitment and other constraints.

Organizers declined to estimate the response, but noted that the Annual Survival Gatherings, Treaty Conferences and Sun Dances have brought several thousand "outsiders" to Big Mountain over the past several years. Most of these people made some form of commitment to stop relocation. The Network is an attempt to coordinate this support for the traditionals in their struggle to remain on their land.

Additional information is available from Big Mountain Support Group/Berkeley or from the Big Mountain Defense Committee in Flagstaff.



BIG MOUNTAIN (JUA) legal defense/
offence committee,
2501 N 4th st,
Flagstaff, Arizona,
USA 86001

tel: (602) 774-5233

SURVIVAL

SURVIVAL IS INSTINCTUAL, NOT ECONOMIC

NOTE: this article was reprinted from A NEW IRON COLUMN.

In an industrialized civilization the populace find themselves far removed from an understanding of their natural relationship to the earth. And of their own survival. The instinctive drive for survival is lost as it is marketed through the economy. The concept of survival is guised by the advertising industry to appear that we need a multitude of products and services to ensure our happiness and well-being. The "essential elements" of survival form an extravagant, open ended list: rent, electricity, telephone(s), running water, natural gas, car(s), gasoline, possibly insurance, etc. Even television is referred to as "essential". These essential elements, however, must be looked at in context. "Essential to what?" To the survival of the economy.

A population of consumers has been created, with consumption replacing survival. The instinctive drive for survival is pacified with endless consumption. The resulting illusion being that the economy IS survival. Money acts as a glue that holds together the illusion that the economy is survival, and industrial civilization has a vested interest in perpetuating this illusion. To be weaned from any one or more of the "101 essential elements" frees us to gradually see survival in its correct perspective; FOOD, WATER and SHELTER. It's not the law to have electricity and running water or to pay rent or own a car. It's conditioning.



Many alternatives exist outside the economic norm. Squatting, living in a tent or tee-pee, home-steading, caretaking, or making a mining claim on federal land are just some alternatives to paying rent. Kerosene lamps, batteries or wind generators are alternatives to electricity. Horses, bicycles or just walking are alternatives to cars. Gardening, growing sprouts in jars or hunting are alternatives to the processed food industry. Independence is gradually achieved as our survival comes into harmony with nature and the earth.

Survival is instinctual, not economic. It is older than money, government or civilization. Survival permeates every fiber of our bodies, and instinctively our bodies know that survival is the undisputable priority. Food, water and shelter have been the essential elements since day one. All three come from the earth of course. In many "primitive cultures" the people are acutely aware of the three elements of survival and of their own relationship to the earth. Their sense of obligation to the earth is as instinctual as survival itself, for they understand the true relationship of the two. The earth IS survival. We haven't lost this concept, we've just misplaced it.

G.I. JOE



The Butler cousins have been acquitted of all government frame up charges involving the death of a known grave robber who robbed Indian burial grounds because of lack of evidence to prove their guilt in this charade. This is proof of the government's vicious genocidal attempts to destroy native culture today as it has done in the past. It can cover up its criminality only so long.

"I do not belong to any government. I do not in any way support any government whose reign of terror and forced oppression exists in an on-going war that is waged on my people. We are the caretakers of Grandmother Earth. It is our duty as human beings and as warriors to ensure our existence for the unborn generations. For this I am a target of the evil forces, whose value of life is none where money is involved."

GARY BUTLER

"We consider ourselves to be prisoners of war. It is a war of genocide that is the longest continuous war ever waged by "We, the people of the United States of America", and is being done "IN THE NAME OF GOD." You people who have violated your law that extends to the presumption of innocence until proven guilty; who have judged us as being guilty without the benefit of a trial, are victims of this war... even more so than we are. Getting rid of us will not cure the sickness in your society that brought this whole situation about in the first place. We are not the cause of this sickness. Racism is the germ festering this sickness. Apathy is its life-blood. A society that accepts grave-robbing as a respectable profession is based on corrupt and sacreligious values"

DINO BUTLER



PERSONAL FREEDOM AND/OR ANARCHY

The title might be considered misleading because to me the terms are synonymous. But to the general public they aren't, but that's to be expected. What's really sad is to a hell of a lot of anarchists they aren't either.

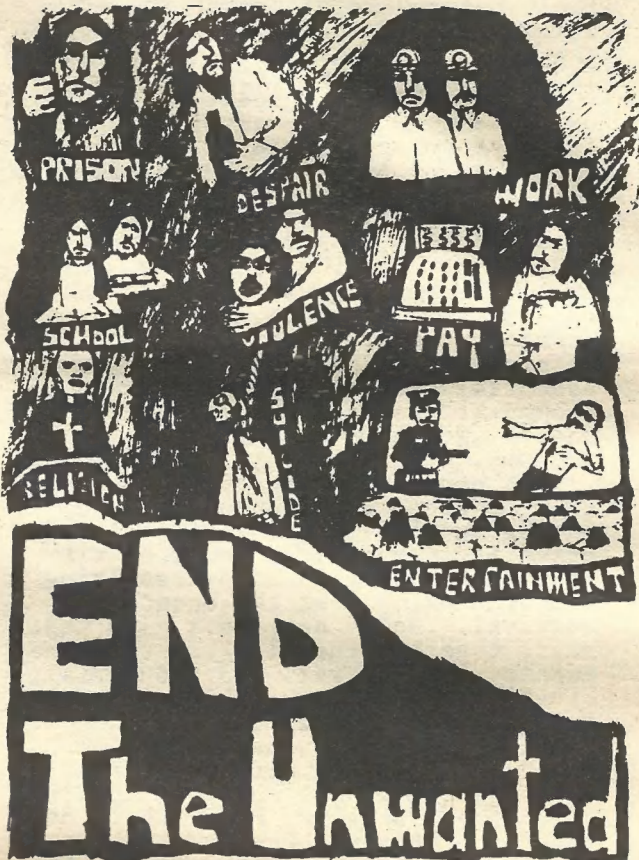
Right now anarchy is under attack. The media calls any kind of civil disorder or chaos "anarchy". It doesn't matter if it is a labour riot, communist demonstration, neo-nazi outburst or just plain people venting their anger; it is labeled anarchy. The other night on TV I saw some asinine movie that had a psycho hit-man with a "A" & "ANARCHY" written on his T-shirt. Most people say "no big thing" but they aren't aware of the psychological implications of it.

The cold hard facts are that the good old democratic freedom that everyone is so proud of, is really and truly an elected dictatorship, a supreme ruling class that will not stop at any means to suppress dissent. And if history repeats itself, the twentieth century will require another human sacrifice to ensure the peace and tranquility of the ruling class. So far it has had Sacco and Vanzetti, the Rosenbergs and numerous other dissenters of various political ilk.

But instead of realizing where the real danger lies, most anarchists choose to feud with other anarchists over who has the truest, purest form of anarchy. And woe be unto you if yours doesn't agree with theirs because they will exert all their efforts and strength, not to fight the system, but to expose you as a "phony" anarchist.

To define someone else's anarchy is, to me, the ultimate hypocrisy. Pure anarchy has no rules, no restrictions, that's its beauty. There are no rigid structures to demand conformity. It is based on mutual respect, of yourself, your fellow humans and the environment.

I've read and enjoyed most of the major anarchist writers and agreed with most of what they've said. But when I hear someone say, "Bakunin said", or "Kropotkin said" or even "Malatesta (one of my personal favourites) said" to prove a



dogmatic point, I can't help but think "what's the difference between this and 'Marx said' or 'Lenin said' or even 'Hitler said'". When you make an individual's words gospel, you have automatically destroyed anarchy.

Anarchists are a loving bunch and will embrace damn near any cause which even remotely resembles ours. Which in itself is good but when one lets a good cause over-ride or destroy one's anarchist principles, the entire effort has been self-defeating.

Over the years I have watched anarcho-feminism disappear into the "Feminist Movement", an all encompassing title for something that runs the gamut from semi-fascist "militants" that go berserk over the gender of pronouns to the upper middle class organizations that want to integrate females into the executive levels of the ruling class. Somewhere along the line, the anarchy disappeared.

The anarchist anti-war movement has been integrated into the peace movement, which I support wholeheartedly, but lets face facts, it's run by religious zealots to a large extent and a placard saying "NO GODS NO MASTERS" would be about as welcome as one saying "BOMB EVERYTHING".

Don't get me wrong, I'm not saying desert these & other good causes, just don't overlook the fact that anarchy means personal freedom and dignity for everyone. With the realization of that, all other causes would be fulfilled.

For us to ever reach anarchy, we must all work together towards this goal. Each person must make the sacrifice s/he feels is necessary. But it's going to take more than coffee-house discussions, refusing to vote or trying to prove your more an anarchist than someone else. The system has control and has no intention of peacefully relinquishing it. In this country [USA - ed] only one person has to vote for an election to be legal. The rulers couldn't care less whether we vote or not.

For years I've heard the word "revolution" banded about by anarchists. But when it gets too loud, there's always someone who quickly explains that by using the word "revolution" anarchists mean a peaceful change in government. Anyone in this day and age who believes that would buy fried ice cream. We have but two choices: We can take direct action to establish anarchy or we can submit to the oppression of the ruling class.

That's the bottom line because any time we even slightly threaten the ruling class through pacifist means, the system will come down so hard we will be extinct if we're right out there in the open for them to find. From Haymarket to the present, that fact is clear.

So the choice is ours, it's up to us. Can we accept the fact that each person's anarchy is theirs alone to define and work together to achieve total anarchy (by whatever means each person wants to use) or will we continue to feud amongst ourselves until the system destroys us?

I have always equated patriotism with fascism but I would be a staunch defender of the U.S. of A. if it stood for Un-fettered Society of Anarchists. The point I'm trying to make with all this incoherent rambling is: if you label yourself an anarchist you have automatically labeled yourself an enemy of the system and when it starts destroying anarchy, the rulers won't take time to check whether you're non-violent or not. You're gone! So isn't it time to at least fight back rather than going quietly to your own execution?

JIM PARKER

NOTE: I realize that there still exists anarchist-feminists and anti-war anarchists but my statement is that they have been swallowed up by larger groups that have no more to do with anarchy than with translating sanskrit.

PRISONERS

The following are write-ups on prisoners who have written and would appreciate support, correspondence, or visitors.

1. SIWATU TUMAINI (aka Robert Thrower) Siwatu is a young black POW incarcerated in a Colorado prison. As part of a squad of "urban guerillas" in the US, he was a victim of the CIA's COINTELPRO program and is now serving a life sentence. He has much to say and would appreciate correspondence. Write to him at:
ROBERT THROWER #47717
BOX 600 A1
CANON CITY, COLORADO
USA 81212

2. RICHARD MAFUNDI LAKE
Mafundi Lake is a black man being held in Alabama under "trumped-up rape charges". A strong figure in the black liberation movement in the USA, he says he is being harassed because of his revolutionary political activism, charged with a crime he never committed. Write to him at:

RICHARD MAFUNDI LAKE # 79972
100 WARRIOR LANE #5-40
BESSEMER, ALABAMA
USA 35023

BOUND TOGETHER 1985 CATALOGUE

A 38 page illustrated catalogue of anarchist books, publications, T-shirts and music from the BT bookstore in San Francisco. Some really nice stuff at good prices. Available from: Bound Together books, 1369 Haight st. San Francisco, CA, 94117 USA, for the meager price of \$.59 worth of stamps (or the money)

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REALITY NOW 13 BE FREE!!



Hi. As you can see, our mailing list has grown somewhat since last issue. We hope you'll enjoy and support many of these fine publications. Please include 10% of cost to cover postage, with a minimum of 65¢.

BLACK FLAG is a fortnightly anarchist newspaper from England. It offers excellent up-to-date international news and information. Issues are 65¢ each, and some back issue are available as well.

BULLDOZER, issues 7 and 8 are still here and available for \$1.75 a copy. Bulldozer is a militant prisoner's magazine written by North American political prisoners. Well worth checking out.

OPEN ROAD, issues 16, 17 and 18 including "Resistance" as an insert. This is a BC anarchist magazine which needs and deserves your support. Single issues are \$1.50 each for the "Rolling Stone of anarchism" (?).

RESISTANCE, is a Canadian magazine which covers international armed resistance movements in advanced industrial countries. Excellent information, well presented. A good read. Issue 9 is available for \$1.

FIFTH ESTATE, Vol. 20 no. 2 is available. Not only is this magazine really good and large, it's only 75¢! This Detroit publication is well worth checking out.

AANN BULLETIN, issue 20 is out, bigger and better than ever. Over 50 pages of news YOU SHOULD KNOW! And for only \$2.50, the price of a pack of South African cigarettes. Disinvest, and buy AANN.

OVERTHROW, Volume 7 no. 2 and 3 are here for \$1. The Yippies put out this colourful and always interesting magazine with lots of info and good graphics.

KICK IT OVER, issues 11, 12, 13, 14 and 15 are all available for \$1.50 each. So stock up on this very informative magazine while you have the chance.

EARTH FIRST! Vol. 6, no. 2 is \$2. This radical environmental journal is an uncompromising barrage of info in defense of the earth. Great Stuff!

GREEN ANARCHIST, issues 7, 8, and 9 are available for \$1 each. A good and good looking read from England.

POPULAR REALITY, issue no. 11 is available for 50¢, which is a good price for a tabloid. There is some good material in it, but controversy as well.

LEONARD PELTIER AND THE AMERICAN ETHNOCIDE by Steve Talbot. This informational booklet sells for only \$1. It includes an extensive bibliography for further reading as well.

SQUAT FOR LIFE! inaugural issue costs 25¢. Material on squatting, anarchism, and the plight of the poor.

ANIMAL LIBERATION material is available for free upon request, includes an ALF Support Group pamphlet and other related leaflets and postcards.

THE SENTENCING STATEMENTS OF THE VANCOUVER FIVE are free upon request. Definitely a good piece of information, available with orders.

EKOMEDIA INFORMATION, from W. Germany and Denmark is available free upon request. Keep in touch with the world around you, you have nothing to lose but a bit of postage.

The Poisongirls concert was fabulous. It's so wonderful to have the chance to "play" (in the childish sense of the word) with loving witches from various points of the Earth. Our Mother's funny fungus helped to boost my feeling of rhythm, but of course the ever-present spirit in all of the caring people there over-rode the disorienting qualities, and harmony was achieved. I don't think I've ever been to a loud and noisy concert that was so friendly. After the band exhausted themselves riding the energy of the audience, we had a chance to talk. Thankfully I found no cult-heroes. My praise to the musicians was equalled by their praise to the audience, along with an honest invitation to keep in touch. "After all," they said, "communication is what it's all about." We are in touch.

I'm enjoying discussion about technology. I only have one question for people who say that even "modern-advanced-industrialized" technology can be good. This includes (and maybe most importantly for me) high-tech methods and devices of communication. The argument I hear so often is that technology, like guns, are not inherently evil, but that it's the use or abuse of them that is the issue. I think I disagree. Everytime I pick up the telephone, I realize that it's plastic. I read our progressive magazines and wonder about the toxicity of the ink on the paper. And what about the mining of the Earth in order to obtain the metals to build our printing presses? Doesn't that pollute the Earth, or at least the atmosphere? My records are made of vinyl, ultimately controlled by some major corporation with nasty investments in almost any exploitive situation. Slave labour makes my clothes for me, and all the little extras we allow ourselves, like coffee or hair-dye have disgusting implications on some level. Even Bridgehead coffee forces people to spend their energy on creating cash crops for my caffeine addiction that gets me to work and back again. My pink hair has wonderful shock-value in challenging the conservative norms of society, and it's my scalp, but when I wash the dye down the drain, I have to pretend that just a few more chemicals can't possibly hurt that much. In a society built on contradictions, we're forced to compromise our beliefs every time we turn around.

Sometimes I feel suicidal, but instead (so far) I escape temporarily through the use of dangerous chemicals. I don't think I'd be able to handle life at all without drugs, because I'd be thinking too clearly all the time, yet I know that extended use of drugs destroys my mind and body (and spirit?--sometimes they boost my spirit) and makes me less efficient in everything I do.

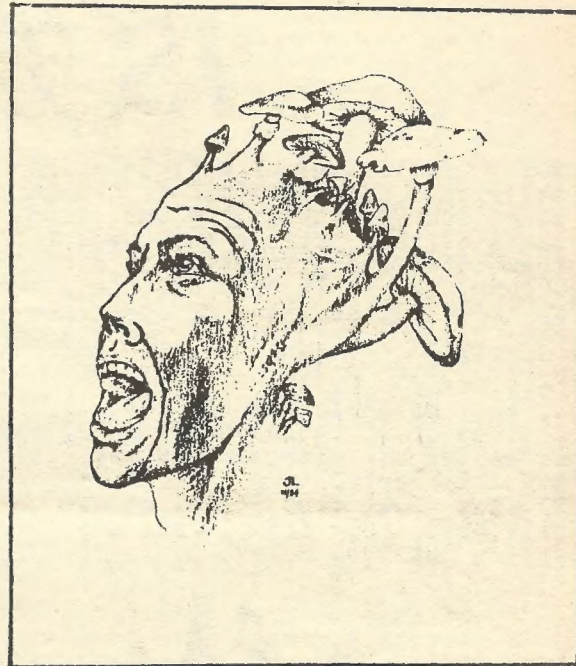
My dreams and fantasies call for the complete destruction of society as we know it. Tear down the cities. Destroy the power systems. Learn to love and help each other. Communication and cooperation instead of competition. Unfortunately, if my powers of magic were strong enough to cause the concret mess I live in to disappear tomorrow, I would starve or freeze to death. We have become aliens on our own planet. Because of that, I feel we have much to learn from the Native people in North America (we, as North Americans). At least some of them, through their rituals and ancestry, remember how to live. They are not, like us in every aspect of our lives, dependent on someone else to "do it" for them. I'm even dependent on my friends to teach me how to feel again. How to love and laugh without fear, and how to cry or be angry.

We have to create our own families. My parents have accepted the systems that oppress us all, and have closed their minds to me and my evil ways. As a Gay man, and as a Revolutionary, it is up to me to find and create my own support networks. I feel happy that I know caring people who live in a variety of places. I hope that pointless arguments over the "correct" ideology are coming to a close, and real communication can begin.

Our words are often twisted by the media and others determined to stop our caring from growing. We are developing alternative means of communication, through music and theatre for examples. The use of graphics and pictures is becoming as important and as frequent as the use of words. Non-verbal communication, including that which is witchcraft and the spinning of colours can be developed to be more efficient than newspapers.

Actual physical support for one another, from just being together, to hugs, to making love is important as well. Gatherings help to provide us with these opportunities, as well as to help develop our various communication techniques. We have to break down the barriers we have between us.

People are gathering to party, and to be together. I'm hoping for a discussion group of men only to discuss sexism. Our relationships with womyn, and with each other. As a Gay man, I feel intimidated by



straight men because I don't know how close I'm allowed to get, and it's not discussed. I want to know why the walls go up when they do.

I'm also hoping for a discussion about South Afrika, and what we can do here to help. I know we'll be talking about Wollaston Lake and Big Mountain, and it seems that there may be an affinity group going to Big Mountain next summer. We're considering sending "ambassadors" down now, if we can arrange financial support for them. We want to help however we can. Maybe a group of white kids doing some sort of C.D. action could attract enough world attention to at least stall the U.S. army with their guns and relocation plans. I don't want to see people killing each other, but I'm proud that the Native people at Big Mountain are prepared to defend themselves to whatever point necessary.

I understand the need to defend ourselves when we're threatened (with possible extermination in the case of the Hopi and Navajo people). I hope that we don't have to spend all of our energy holding off the evil. I'd much rather spend my time creating beauty and life.

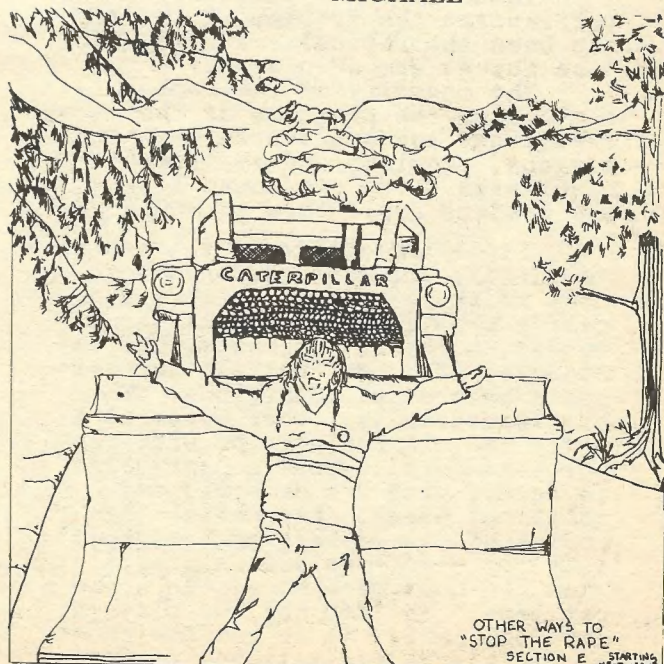
I would appreciate communication from anyone on any of this--we shouldn't be crying or dreaming alone.
BE FREE!

Ken Quayle
c/o Reality Now
P.O. Box 6326
Station A
Toronto, Ontario
Canada M5W 1P7

WHERE ARE FEELINGS UNBROKEN
WHERE DOES MY LOVE FLOW
OVER THE CRAGGY ROCK FACE
TRICKLE STREAM DEPTH BELOW
FAR INSIDE THE MOUNTAIN
THE TRUE SOUL MY ABODE
OVER WINDY TREETOPS
THE SPIRIT LIFE DOES KNOW

AS I SIT INSIDE MY
HEARTBEATS COME AND GO
I WATCH THE STREWN CARCASS
AND CRY ON MAN-EARTH'S TOMB

MICHAEL



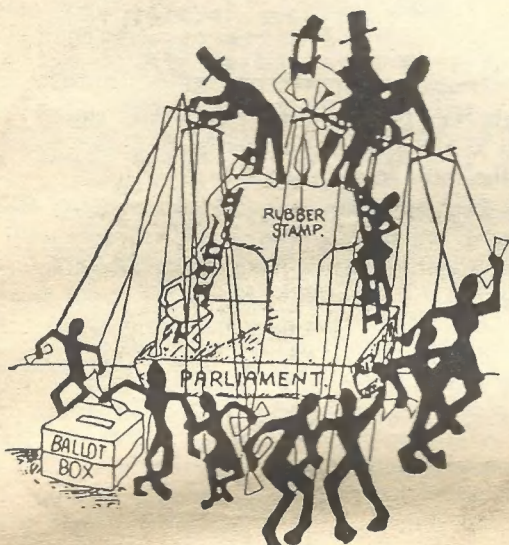
OTHER WAYS TO
"STOP THE RAPE"
SECTION E STARTING
NEXT ISSUE



THE STRUGGLE FROM BELOW IS THE ONLY ROAD

NOTE: The following article originally came from *Comunidad*, a magazine from Venezuela. We reprinted parts of this article that were translated and printed by NO MIDDLE GROUND. We felt this article gives an excellent critique of democracy that holds ground for indirect democracies the world over. We hope this article will:

- 1) show more clearly the real motives of ALL authoritarian regimes no matter how liberal they may (or may not) appear, and
- 2) show that true social change will never come from within the system but from below.



THE PARTIES

Parliamentary or indirect democracy is based on the idea that the people govern through their representatives. The political parties are the basis of the democratic regime.

On paper, the members of the political parties are supposed to know the proposed programs of the different internal lines, in that way electing those that will support a line in accord with their way of thinking. Once at the apex of the parties, the leaders are supposed to express the will of the members. Nothing could be more false. When leaders are in power they begin to give orders, they no longer respond to the rank and file but their own special interests. The fact of being a professional politician leads him to want to protect his job more than fulfill his promises. His distance from the everyday problems that the majority of us have distorts and changes his opinions. In that way he is transformed into a conservative, into someone who because he leads a particular way of life, develops special interests. Thus the interests of a minority of leaders are different than those of the rank and file. Isolated in the party offices, they have free reign to sell themselves to the highest bidder, to become corrupt.

This vision of democracy in the parties and the problem of leaders has been theoretical. But in practice things are even worse.

The majority of the members don't know the programs of the internal lines and are swayed by mottos, slogans, promises and charismatic candidates whose vagueness leaves the leaders ample room to maneuver.

It is imperative at this point to clarify the true character of many of the parties. In them are people of all the social classes: bosses, workers, merchants, professionals, etc. But not all participants have equal conditions. The big industrialist that supports a party can, in conjunction with the party leaders, impose a party line in accord with his economic and political needs. Meanwhile, the masses of the members are convened only for elections and rallies. When the boss gets more, the workers get less. To lump the two classes into one party, is to condemn those who must work for a living to the

dictates of the privileged parasites. That's why the bosses' parties, even if elected by the people, serve the interests of the bosses.

The so-called "worker's parties" are another case. No matter how much the Communist party calls itself a worker's party, it is led dictatorially by leaders that haven't worked in a long time, a caste appointed for life that responds more to the orders of Russian imperialism than to the needs of the workers. The other so-called workers' parties, no matter how much they hoist the flag of some honest and combative leaders, are manipulated by professional political intellectuals. Behind their democratic centralism is concealed the orders of a central committee that cannot be disobeyed. Thus they reproduce the very scheme of power that they are intent on fighting.

The conclusion is that the political parties, "the pillars of parliamentary democracy", fail to be democratic because there exists in them a leadership minority with their own interests or serving minority interests in society, and with the power of action and decision making that is denied to the members.

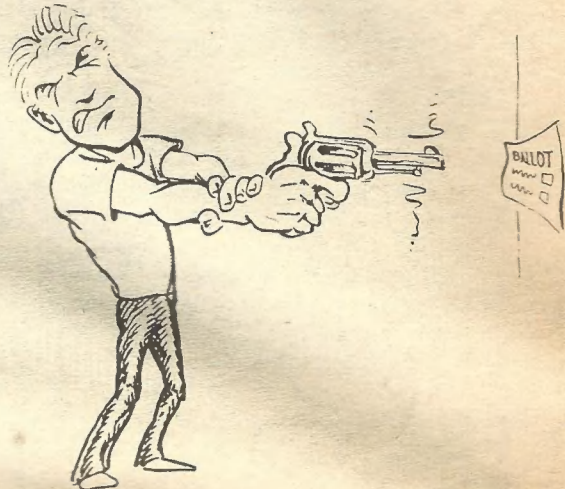
THE DEMOCRACY

The negative effects of this characteristic, which negates the democratic character of the parties, are reproduced and aggravated in the general elections.

On paper, each person elects their representatives after learning the different party programs. The party that subsequently wins implements its program and is controlled from the parliament by the different



minority oppositions. In this way, so we are told, is realized true government of the people, given that the will of the various sectors of society is expressed proportionately in parliament. In practice, matters are very different. The political programs are only well understood by the most "out-standing" portion of the militants of each party. The bulk of the voters (as in the internal party politics) only know the slogans, the mottos, the promises, that are very ambiguous or just plain false.



Once seated (in parliament) the "representatives of the people" have ample room to maneuver because during their term they aren't accountable to the voters. This ability to maneuver permits them to alter their earlier positions without those who elected them having the slightest ability to intervene. Once in parliament, senators and deputies in some instances respond to the power groups that supported their campaigns, and in all cases they develop the same conservatism that we have seen in analyzing the party leaders.

Parliamentary or indirect democracy doesn't serve the interests of the workers and the people because when decisions are left in the hands of a minority they become corrupted and end up making decisions in their own interests.

The clearest example for understanding the problems of indirect democracy, the problem of delegating power to leaders, is in the case of the unions. In these organizations, in principle, nobody is above anybody else, all are workers, workmates, and all have the same interests. When a fellow worker is elected as a delegate while he continues to work and suffer the (same) problems as everybody else, it is very probable that he will maintain his honesty. But when he makes contact with the union or with some party and becomes a professional leader, he forgets his workmates and starts to defend his privileged position. Who doesn't know somebody who until yesterday was one of many and since becoming a leader he is never present? He disappears from his workplace, drives late model cars; in short, he becomes transformed into a different person. He betrays those who elected him. Here we are not talking about dishonesty, we are talking about the mechanism for delegation of power to a minority of leaders that ultimately results in betrayal.

In contaposition to indirect democracy we propose direct democracy in all popular organizations where the populace can solve their problems directly without the need for paternalistic leaders that wind up being corrupted.

To believe that democracy sets everything right is a big mistake. Behind the curtain of parliamentary formalities, the bosses continue to enrich themselves and the military continues to sharpen their swords.

Anything obtained will not be the result of any social pact nor the banners of democracy. Only free organization and the struggle from below of the popular sectors can wrest anything from those who hoard everything.

We believe that the cause of the problems we live with are the privileges and power of the bosses, the state, and the leaders. That is why only struggle can even begin to yield real solutions. We plan to advance these struggles on this understanding.

The workers and the people have opposite interests than those of the bosses, because the latter live off the sweat of the former. Therefore any popular movement should be autonomous from the bosses' or reformists' projects.



All present day proposals are based on the idea that "those who know", the "experts", the "more prestigious", are the ones who will have to solve the problems for the rest of us. We say that no one understands the problems better than those who have to live them, and that the people whose interests are directly at stake are those who can resolve them. Therefore the struggles, which can't be left in the hands of the leaders, must be advanced by all. We have to combat the division into leader/led; **EVERY PERSON SHOULD BE THEIR OWN LEADER.**

The way for all to really participate is by having assemblies of all those affected by a problem or all those who want to organize themselves in any particular field. In the assemblies everyone can decide freely and there is no need for bosses. When it is necessary to elect a delegate, s/he must have an explicit mandate from the assembly detailing her/his prerogatives. The delegates should be rotated and be recallable at any time by the assembly that elected them. This set of organizational forms is called direct democracy.

The way to unite the different assemblies and to coordinate their decisions is federalism. This is understood as a type of organization that permits unity without any group over another and all maintaining their autonomy."

These proposals are what we mean by self management. That is to say, the people directly concerned manage their own affairs. In that way we have the autonomy of the workers and the popular sectors from the interests of the bosses, the state, and the leaders; self management of our struggles means that we all participate and decide.

An essential element for the struggle is solidarity. Against the ideology imposed by the bosses and the state, against egotism, competitiveness, submission, meekness it is necessary to contrast other values. Solidarity, comradeship, rebelliousness, anti-authoritarianism, have to be the bonds that strengthen the struggle. We who direct things from below must convince ourselves that it is necessary to be united to get what we want.

We propose extending these political and organizational characteristics to as many popular organizations as possible. To the local union and shop organizations, to the

neighbourhood organizations, to the trade unions, to the student unions and groups, to organizations of women, consumers and housewives/husbands; this can be realized everywhere.

Autonomy and self management of the struggle gives us: first, the security that no leader can sell out because we don't have leaders; second, when gains are concessions from the reformists, they are weak and precarious---as they were handed down, they can be taken away with the stroke of a pen, while those achieved through struggle can be defended through mobilization; third, with this type of self-managed organization, all of us will be exercising true freedom and distinguishing who the enemy is.

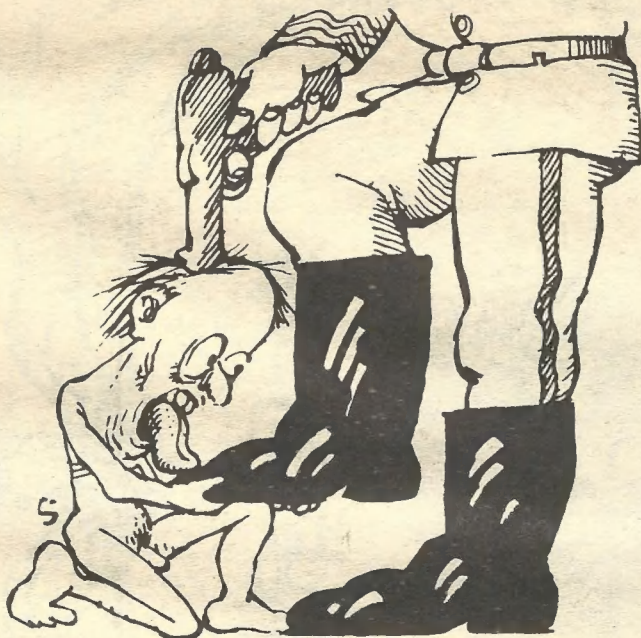
This is not a complete proposal. It is the general outline that permits the furthering of the plan. Each person, each group, each association, has to create specific organizational forms for each particular situation.

THE STRUGGLE FROM BELOW IS THE ONLY ROAD

We believe that the definitive solution to the problems that we experience today is revolution which profoundly transforms all of society. We don't want a revolution that imposes a new dictatorship, which despite calling itself proletarian, always restores power and privilege in a new form. We want to build a society organized on the basis of self management in all sectors and aspects.

But today it is urgent to struggle for the immediate needs of the people. We must immediately fight the poverty and repression and we must increase the space for freedom.

To fight poverty we must firmly oppose the plans of the bosses. For this it is necessary to fight for the genuine democratization of the popular organizations, which cannot be achieved through fraudulent union elections which, in any event, only occur occasionally. It is achieved by extending autonomy and self management as much as possible. We must organize for higher wages, to solve the problem of unemployment, to improve working conditions, to fight price increases, to combat the housing problem, to improve the health care system, etc. While not the definitive solution, this serves to gain us confidence in our strength and in what the struggle is able to get us.



Faced with repression, we must organize and mobilize. Demand the appearance of the detained/disappeared and the freedom of the prisoners. We have no illusions about the promised "dismantling of the repressive apparatus." The privileged have constant need for repression and it will only disappear the day they do. Nor do we have confidence in the judicial system, nor in the parliament; the only road is mobilization.

It is also necessary to gain major spaces for freedom in all fields, in education, in human relations, in culture and the arts, battling all authoritarianism however small it may be. Always by means of autonomy and self management.

With respect to the electoral theatre, we deny the legitimacy of the vote. We have no confidence in the parliament, nor in the potential of a few "workers'" deputies, whose pathetic cries only endorse the process of institutionalization in progress and whose demands will be lost in some obscure subcommittee. But the denial is something symbolic; what is important is to organize the rank and file and prepare for the struggle.

Our group is still very new and is still in formation. We don't have a magic recipe to solve all problems nor the answer for everything. But we are certain, and will repeat tirelessly, that free organization and the struggle from below is the only path. It may seem difficult, but it is the only thing which we will never renounce.

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